

DOMINICANA

PERMISSU SUPERIORUM



Vol. XXXX. No. 1

MARCH, 1955

DOMINICANA is published quarterly, March, June, September, and December, at The Rosary Press, South Columbus St., Somerset, Ohio, by the Dominican Novices, 487 Michigan Avenue, N. E., Washington (17), D. C.

Subscription price: \$2.00 a year in advance; 50 cents a copy

Entered as second class matter at the Postoffice, Somerset, Ohio, June 19, 1926, under par. 4, sec. 412. P. L. & R. The Rosary Press, Inc., Somerset, Ohio.

CONTENTS

Editorial: SLAVE AND MASTER	3
A PRAYER OF ST. THOMAS..... by Adrian Wade, O.P.	4
A DECLARATION OF DEPENDENCE..... by Damian Lee, O.P.	8
"THE WHOLE WORLD SERENELY JUDGES AGAINST YOU" by Martin Egan, O.P.	19
O WONDERFUL HOPE!..... by Andrew Newman, O.P.	29
IT COULD HAVE BEEN OTHERWISE..... by Augustine Catalano, O.P.	39
MARTYRS OF TONKIN..... by Francis Fontanez, O.P.	42
OBITUARIES:	
The Reverend Hilary R. Ahern, O.P.....	51
The Reverend Albert B. Davidson, O.P.....	53
The Very Reverend Robert G. Lyons, O.P.	55
FRIARS' BOOKSHELF	57
CLOISTER CHRONICLE	97
SISTERS' CHRONICLE	102

J.M.J.D.

DOMINICANA is indexed in the Catholic Periodical Index
and in the Guide to Catholic Literature.

DOMINICANA

Vol. XXXX

MARCH, 1955

No. 1

SLAVE AND MASTER

 T. DOMINIC, under the banner of Truth, dedicated his whole life and all his strength to the service of God and His Church. His complete loyalty to truth, his ardent zeal in the service of the Church, his burning love for God so captured his mind, and strength, and heart that he might be called a slave, but a slave by choice. He founded the Order of Preachers and scattered its members to increase and perpetuate his own personal labors for the universal Church. The Church accepted his band of Preachers and confirmed them in their profession. They were to continue in the selfless servitude that only a spirit as great as Dominic's could inspire. Indeed they were to serve the Church as Dominic did. They were to be "Defenders of the Faith."

Of the many saints among St. Dominic's spiritual sons and daughters there is none so illustrious as St. Thomas Aquinas. He is called the Angelic Doctor, the Prince of Theologians, the Master of Sacred Science. All these titles he richly deserves, but only because he too was a slave. By pronouncing his religious vows in the Order of Preachers, St. Thomas chose to live wholly subjected to the spirit of St. Dominic. He pledged his keen intellect and pure heart to Truth and labored always in the service of the Order, for the good of the Church and the glory of God. He was truly a slave by profession.

The Church has set an indelible seal of approval on the service of St. Thomas and confirmed the enduring greatness of his labors. At the Council of Trent the Summa of St. Thomas lay open on the altar beside the Holy Scriptures and the decrees of the Church. In the Encyclical *Aeterni Patris*, Pope Leo XIII declares, "In the Councils of Lyons, of Vienne, of Florence, of the Vatican, you may say that Thomas was present at the deliberations and decrees of the Fathers, and almost that he presided at them, contending against the errors of the Greeks and heretics and rationalists, with a power from which there was no escape, and with a most auspicious result."

DOMINICANA wishes to dedicate this issue to the honor of St. Thomas Aquinas who by his loving slavery to the spirit of St. Dominic, to the service of the Church, to the glory of God has become Saint, Scholar, and Patron of Schools.

A PRAYER OF ST. THOMAS

ADRIAN M. WADE, O.P.

 ONE OF the most neglected saints in the world today is Thomas Aquinas. His writings, it is true, are known throughout the world. His breadth of learning and clarity of intellect are universally acknowledged. But he was not canonized for his genius. The Church does not make saints of people because they write books. There have been other geniuses in the world whose writings have been of immense benefit to mankind. But some have been proud, snobbish, some, too, have spurned the Source of their wisdom, retaining for themselves alone all credit for their gifts.

St. Thomas was just the opposite. Rather than finding in his studies a pitfall for his soul, he sought and found in them the means to his sanctification. Keen as was his mind, his soul was full of kindness and consideration, of gentleness and deep compassion. The higher he rose in the understanding of eternal truths, the lower he stooped in his own estimation. The more brilliant became his argumentation, the more childlike became the practice of his faith. His favorite saint was the thirteen year-old girl martyr, Agnes.

The devotion of St. Thomas to the Mother of God was, as we might expect, at once penetrating and childlike. His crystal mind probed the depths of current Mariology with ever increasing discretion, cutting away whatever was illogical or clearly opposed to the deposit of faith. On the other hand, scrawled around the margin of his manuscripts we find frequent testimony of his spontaneous prayer for help and guidance: "Ave Maria, Ave Maria . . ."

He was not only a famous teacher, he was an equally popular preacher of the Word of God. And here too his devotion to Mary is evident. It is reliably attested that one whole Lenten series in Naples was devoted to an explanation of the Hail Mary. Among the many individual prayers he wrote we find frequent testimony to his love for the Blessed Mother. The prayer which follows was composed "to be said by every religious."



—Courtesy of Sister Mary of the Compassion, O.P.

PRAYER¹

O blessed and sweet Virgin Mary, Mother of God, filled with every virtue, daughter of the most high King, Mistress of the Angels, Mother of all believers, to the bosom of your compassion I commend today and all the days of my life, my body and soul, all my acts, thoughts, inclinations, desires, words and works, together with my whole life and its ending: that through your prayers these may be disposed for the good, according to the will of your beloved Son our Lord Jesus Christ, and that you, my sweet Lady, may be my help and consolation against the traps and snares of the ancient foe and of all who wish me ill.

From your beloved Son, our Lord Jesus Christ, kindly implore for me the grace to resist strongly the temptations of the world, the flesh, and the devil: and always to have a firm resolve of sinning no more; of persevering in your service and that of your dear Son.

I beseech you, holy Lady mine, to obtain for me true obedience and humility of heart that I may acknowledge myself in truth to be a wretchedly weak sinner—impotent to perform any good works or even to resist the continual assaults, without the grace and aid of my Creator and your holy prayers.

Beg for me also, my sweet Mistress, perpetual chastity of mind and body, that I may serve you and your beloved Son in your Order with a pure heart and a chaste body.

Obtain for me from Him a voluntary poverty together with patience and peace of mind, that I may be sustained in the labors of the Order and toil for the salvation of my neighbor and myself.

Ask for me, sweet Lady, true charity whereby I may love your holy Son with all my heart and after Him you before all else, and then my neighbor—in God and for God. So may I rejoice in his good, sorrow in his evil. May I condemn no man nor easily judge him, nor in my heart place myself above another.

Help me too, O Queen of Heaven, ever to carry in my heart both fear and love of your sweet Son and always to be thankful for so many benefits conferred on me—not by my deserving but by His kindness. Help me to make a pure and sincere confession and to do true penance, that I may obtain mercy and grace.

I pray too that at the end of my life you, O Mother without compare, Gate of Heaven, and help of sinners, may not allow me your unworthy servant to swerve from the holy Catholic faith but by your great piety and mercy may aid and defend me from evil spirits. And, at length, relying on the hope in which I repose, I pray that by the glorious passion of your blessed Son and by your own intercession you may obtain for me His pardon for my sins, and that dying in His love and yours, you may direct me into the way of health and salvation.

Amen.

¹ Translation, from *Libellus Precum*, by Adrian M. Wade, O.P.

A DECLARATION OF DEPENDENCE

DAMIAN LEE, O.P.



NAIR MAP OF THE PACIFIC hanging on the wall of a barracks at Hamilton Field, Sacramento, California had a thin pencil line drawn from Sacramento to a tiny island of the Pacific. At the middle of the line there was a small cross and next to it these few words, "the point of no return." The little phrase conceals many secrets. To some it tells the story of tragedy and death. To others it tells the story of courage, heroism, and magnificent success. But most of all the phrase, "point of no return" is a declaration of dependence.

Perhaps an explanation is necessary. The phrase "point of no return" indicates the midway point on a maximum range over-water flight on which accurate calculation of fuel consumption, perfect navigation, and agreeable weather are requisite. Up to the midway point on such a flight a defect in any of these requirements would necessitate returning to the point of departure. But when the midway point has been passed and more than half the fuel has been used it is impossible to return. The plane and crew are beyond "the point of no return." The little island must be found.

Once the pilot makes the decision to pass beyond the "point of no return" he steps into darkness. He severs contact with all the things behind. He cannot return though he knows every inch of the way by experience. His home is no longer a place of refuge from storm and trouble. Somewhere out ahead of him is his goal, somewhere beyond his vision, beyond his power to touch. Yet he must reach it or be lost in the endless waters of the sea. The pilot continues to employ his skill of flying but he has signed a declaration of dependence. The pilot is commander of his own plane, but beyond "the point of no return" he is completely dependent upon his navigator who directs the course, on his engineer who controls the flow of fuel, and on God to Whom all things are subject.

THE JOURNEY OF LIFE

Everyone who sincerely accepts the Christian life must make a cross on the path to God and mark it, "The Point of No Return." The

Christian must step out into darkness and cut himself off from all the things behind. He can no longer walk by the way of human experience. There is no earthly place of refuge where to flee. Somewhere out ahead of him is his goal, somewhere beyond his vision, beyond the touch of his hand and the call of his voice. Yet he must reach that goal or be lost in the endless suffering of hell. The Christian's goal is face to face union with God Himself. No human mind can plot the course. No human will can determine the means. It is only with faith in the truths revealed by God that man can approach the "point of no return" and make the life or death decision to go beyond. Every Christian must from the very depths of his soul sign a declaration of dependence on God.

The point of no return was inscribed on the path of St. Paul as if by a bolt of lightning. "And as he went on his journey, it came to pass that he drew near to Damascus, when suddenly a light from heaven shone round about him, and falling to the ground he heard a voice saying to him, 'Saul, Saul, why dost thou persecute me?' And he said, 'Who art thou, Lord?' And He said, 'I am Jesus'. . . ." Saul had reached the point of no return; "What will thou have me to do?" He manifested a willingness to go beyond, and Jesus directed him. "Arise and go into the city, and it will be told thee what thou must do . . ." And he entered into darkness. "And Saul arose from the ground, but when his eyes were opened, he could see nothing. And leading him by the hand they brought him into Damascus" (Acts 9: 3-9).

The physical blindness of St. Paul only accentuates the darkness into which he was cast. He could not turn back to the way of life he had known. He had walked that way without the aid of Christ's full revelations. But at the point of no return he could only ask, "What wilt thou have me to do?" He knew only that his goal lay somewhere ahead. Henceforth he would have to depend upon God to be his guide and his strength.

REALIZATION OF DEPENDENCE

The Christian's full realization of dependence on God is often impeded by the influence of the modern world. Modern thought so glorifies man and his potentialities that it rejects any and all need for God. The modern assiduously studies what he can accomplish by his own human power, skill, and ingenuity. He never seeks a goal beyond that. He zealously executes his own will to make the world to his own image and likeness. He prides himself on being a self-made man in a self-made world. He has signed a declaration of complete in-

dependence from God. But the accomplishment of the modern is mediocre because he has used a mediocre measure of what is good and true: his own mind, his own will. The philosophy of independence always bears fruit in mediocrity, and some of that mediocrity has even permeated the modern Christian's idea of perfection.

Christians must reject the materialistic philosophy of the world. This each Christian does by his profession of the true Faith. But even though Christians admit their dependence on God, they often understand neither the nature of that dependence nor the practical ramifications of it. It is perhaps the greatest tragedy of our age that Christians themselves, like the modern pagan, try to determine their own ideal of perfection in terms of their own ability. Some Christians will merely glance at the life of a saint and conclude, "This is not for me. It is beyond my power, skill, and ingenuity." Following this pattern, they will be satisfied to set up their own goal, a self styled perfection which they consider to be more conservative, more reasonable, more practical. While professing dependence on God in theory they are co-signers of the declaration of independence from God in practice. They set their own practical standards in the radius of their own natural range. They want to be a success, but in their own mediocre way.

The mistake is natural — too natural. They regard the fruit of God's supernatural guidance and care, the life of a saint, in the light of their own natural ability. Certainly they cannot attain by their own human power what God by His Divine wisdom and love has attained in the docile soul of a saint. They cannot attain independently from God what the saint has attained by complete dependence on God. Any attempt to reach so high by one's own plan and energies exhausts the natural powers rather than perfects them, because such an attempt draws on the natural strength and not on the Divine strength which alone can elevate, sustain, and move the faculties of the soul in the attainment of perfection.

It is not human capability that has triumphed in the lives of the saints, but the grace of God. The saint is not a self-made man, but a man made God-like by the grace of God. The Christian who would truly seek perfection is not like the "practical" man of the world. He does not estimate his own power, skill, and ingenuity and then choose a mediocre goal that he can attain by his own ability. The saint has chosen to live in another world, a world beyond the point of no return, a world of dependence where God is in the center of all, and all dependent on God.

An age that is sick from self indulgence needs the cure of Divine

dependence. And there is a need in our age to reaffirm the truth of man's dependence on God, to regain the theocentric perspective that is essential to sanity and sanctity. The world needs to rediscover St. Thomas Aquinas, who, as the Prince of Theologians, can best teach the place of God in human life. The *Summa* of St. Thomas is a most perfect scale by which man can judge his advance toward or his recession from God, for God is the measure of everything contained in the *Summa*. The world needs to restore in its own life the clear, pure, profound concept of perfection envisaged in the theology and attained in the life of such an august child of God as St. Thomas Aquinas. In his *Summa* as in his life God is the center of all, and all dependent on God.

DECLARATION OF DEPENDENCE

The *Summa* of St. Thomas stands as a theological declaration of dependence on God. The subject of the *Summa* is God. It is a theological exposition of the existence of God; the nature of God as far as It is able to be known by the human mind under the light of faith; of God as He is the efficient, exemplary, and final cause of all things; of God as He is the cause of grace and of glory in rational creatures. The formal aspect under which everything in the *Summa* is viewed is the Deity and the order of all things to the Deity. Thus when St. Thomas treats of creatures they are seen in the light of the relation they have to God. That relation is fundamentally one of dependence: dependence in the order of efficient causality in as much as all things were created by God, are held in existence by God, are moved to perfection by God; dependence in the order of exemplar causality since all things are made according to the idea pre-existing in the mind of God, just as the work of art depends on the idea in the mind of the artist; dependence in the order of final causality because all things are ordered to the glory of God and find their perfection in the goodness communicated to them by God.

All things are made from nothing by the creative act of God. God is the cause of all being, all goodness, all perfection, all beatitude. Everything that exists depends on God for its existence, for being what it is, for having what it has, for attaining what it attains. No declaration of dependence could be more complete. Dependence on God is the inviolable principle which illuminates every page of the *Summa*. It is the principle which ultimately gives meaning and clarity to every theological discussion of creatures, for it is the function of theology to consider all things other than God in the relation they have to God. It is also the theological principle, at least implicit, upon which

the spiritual life of all the saints has been based, from the "fiat" of the Queen of All Saints to the "little way" of St. Therese of Lisieux.

The complete dependence of creatures on God cannot be overlooked in theology without leading to serious error; nor can it be overlooked in the spiritual life, the loving spouse of sound doctrine, without great detriment to the soul. On the other hand if the doctrine of dependence is tenaciously adhered to in theology it sheds great light on the nature of the created world and if it is incorporated into the spiritual life it bears much fruit. So even though, at first glance, the thought of dependence might seem frightening or, at least, embarrassing to the creature, in truth it is the creature's greatest glory.

THE GREATEST GLORY

All things are made from nothing. Man has every reason to be humble concerning himself and his world. But the very fact that the world was created from nothing means that God must be present to all things holding them in existence. "God is in all things; not indeed as part of their essence nor as an accident; but as an agent is present to that upon which it works. For an agent must be joined to that wherein it acts immediately, and touch it by its power. . . . Now God causes this effect [being] in things not only when they first begin to be, but as long as they are preserved in being. . . . Hence it must be that God is in all things, and innermost" (*Summa I*, q. 8, a. 1). An artist can form a perfect statue from marble, but once the statue is completed it no longer depends on the artist to remain perfect. That is because the human artist's act is not truly creative. The statue was made from matter that has a certain stability and permanence not dependent on the artist. But the creative act of God is a production of being from nothing. The creature receives all from God, is completely dependent on God. If God should withdraw from it but for a single moment nothing would remain.

Just as every creature is dependent on God for its very being, so too every creature is dependent on God for its operations. A very perfect automobile may be parked in front of your home, but for all its perfection in being, it remains potential with regard to its operation. It cannot start itself and operate as it should without someone to start it and someone to operate it. So too every creature has a certain perfection as a nature, but no created nature is perfect in the order of operation. "And hence, no matter how perfect a corporeal or spiritual nature may be it cannot proceed to its act unless it be moved by God" (*Summa I II*, q. 109, a. 1. c.). Nature of itself would remain inert unless it received from God the motion that enables it to act. And

having been moved, any natural being can defect in its operation unless aided by God. Every perfection, then, whether in the order of being or operation, comes from God as from a First Cause.

God is present to all things. God is everywhere by essence, presence, and power. "God is in all things by His power inasmuch as all things are subject to His power; He is by His presence in all things, as all things are bare and open to His eyes; He is in all things by His essence inasmuch as He is present to all as the cause of their being" (*Summa I*, q. 8, a. 3). There is a continual contact between God and His creatures, a contact in which God is actively communicating to the creature a perfection of being according to its own proper nature, while the creature is receptive, passive, subject to, and dependent on God. This is the creature's greatest glory. The creature is at all times a reflection of the goodness of God. Every created being not only tells us that there is a God of infinite Wisdom, Power, and Love, but that He is ever and everywhere present, that He is ever carrying out the designs of His Wisdom through the exercise of His Power and Love.

TO MAN ALONE

"God by a common mode is in all things by His presence, power, and substance: still He is said to be present more familiarly in some by grace."¹ To man alone among all earthly creatures God can be present not merely as the cause of being, but as an intimate Friend and loving Father. God is present to all things by His creating and conserving power; yet no creature by its natural endowments can turn back to know and love Him with the intimacy of friendship. Unaided reason can bring man to a knowledge that God exists and that all creation has a natural dependence on God, but it cannot achieve knowledge of God as He is in Himself. The natural powers cannot grasp the mysteries of the ineffable life of God, the truths of the supernatural life of grace, or the sublime glory that is man's ultimate beatitude. By the natural light of reason man can know that he is being held in existence by the Author of nature, but he cannot possess God the Author of grace and of glory. He can know that God is ever present, but by no human power is man able to embrace the fulness of his God.

Only the soul that is adorned with grace can enjoy intimate friendship and loving communion with God. "No other perfection, except grace, added to substance, renders God present in anything as the object known and loved. Therefore only grace constitutes a special mode of God's presence in things" (*Summa I*, q. 8, a. 3). By grace

¹ St. Gregory (Homily viii, in Ezech.)

God is said not only to be present, but to dwell in the soul. By sanctifying grace then God dwells in the soul of the just in a new way, as the source on Whom it depends for its participation in the Divine life, and as the object of supernatural knowledge and love. By this supernatural presence God elevates the soul to a supernatural plane, infuses the virtues of Faith, Hope, and Charity by which the mind can know and the will can embrace with love the source of all being, all goodness, all perfection. "Faith makes us adhere to God as the source whence we derive truth. While hope makes us adhere to God as the source whence we derive perfect goodness, i.e., in so far as, by hope we trust to the Divine assistance for obtaining happiness. . . . Accordingly charity makes us adhere to God for His own sake, uniting our minds to God by the emotion of love" (*Summa II II*, q. 17, a. 6).

Though all things come into being by the Wisdom, Power, and Love of God only those creatures who are wise with the wisdom of faith and strong with the virtue of hope can return love for the Love Who dwells in their soul. Having come forth by the power of the creative hand of God, man can only return to God by the power of grace in his soul. Perhaps the simplest expression of the advance to perfection can be stated in these terms. Perfection consists in coming more and more to know and love Him Who is present by His power and essence, Who dwells by His grace in the soul and upon Whom the soul depends for all that it is and possesses. In the degree to which we come to know and love God Who dwells in the soul, to that same degree do we begin here on earth to live the life of heaven. For the beatitude of eternal life is nothing more than the clear vision of God, Who even now is present, even now dwells in the soul, but Whom we know now in an obscure manner.

NEVER CLOSER

Like still waters, our dependence on God runs deep. So complete is our dependence that God ever remains present to our innermost being, yet it is so deep that we do not always recognize it or the presence and action of God. We are inclined to imagine God as being very far away. In the natural order man does not experience the power of God holding him in existence or moving him to act. He is more conscious of his dependence on food, shelter, and clothing, than on his continual dependence on God. In the practice of the supernatural virtues man is usually more impressed with his own virile efforts than with the necessity and action of grace. Man often imagines that what he accomplishes is totally from his own head, heart, and hands. In view of this, the lesson of man's total dependence on God is not always easy

to learn. But it is one that each Christian must learn, in order to appreciate his most fundamental relationship with God. There is an example from the life of St. Catherine of Siena which strikes at the very heart of the difficulty. She was once subjected to severe temptations to impurity. She fought hard and successfully against them. Yet she was so acutely aware of her own efforts that later in prayer she lovingly though sincerely complained to Jesus, "O Lord, where were you when my heart was filled with such impure thoughts?" She received this answer from her Lord, "I was in your heart. . . . Had I been absent the thoughts that penetrated there would have given you pleasure, it was my presence that rendered them insupportable to you. I was acting in you, I defended your heart against the enemy. Never have I been closer to you." She had been conscious only of her own action, not that God was with her, aiding her. Yet God was not far away. He was with her, dwelling in her soul and it was He Who preserved her in grace, for without Him she would have fallen into grave sin.

One reason we are not always aware of our dependence on God is that we are usually too engrossed in sensible experience. All knowledge begins with the senses, but if we rest in this knowledge we can never perceive the whole of reality. At a glance we can see the color, size, and shape of a book. There is no process of abstraction, reflection, or reasoning involved in this sense experience. The sensible features of the book are immediately known. But we hardly know all about the book. We have only examined the surface. In order to know the whole truth about the book we must open it and read it word for word, page by page. Only by reading, reflection, judgment, and reasoning can we draw proper conclusions about the book. The book's existence declares that the author had something to say, something to give, something of the intelligible order to communicate. Therein lies the depth, the richness, the beauty, the truth of a good book. Only the mind can appreciate it.

The created universe is something like a book. There are some things that can be known by the immediate perception of the senses. But we do not thereby know the whole of reality. The most sublime and fruitful truths of reality can only be known by the mind. The mind alone can discover the meaning of the universe and man's place in it. But this is not known immediately. The mind must open the book of reality and read it, reflect on it, reason about it. Only then is it possible to understand what the author of nature intended to communicate. Only then can man grasp that all things in their very nature are a reflection of the "depths of the riches of the wisdom and knowledge of God" (Rom. 11:33), that all things have come from God and depend

on God. Reason, not sensible experience, tells us of our natural dependence on God.

The order of the supernatural is beyond all our natural powers of knowing. We cannot in any natural way experience or reason to the special presence of God by which the Trinity dwells in the souls of the just. We do not experience the infusion of the theological virtues or the grace that moves them to operation. We can only know our complete and continual dependence on God by a reason that is enlightened by faith. Though God is immediately present to the soul, the mind even enlightened by faith does not have immediate knowledge of God. Our knowledge of the Divine is still veiled. God is more present to the soul than a book before our face, but to find God in the depths of the soul, to enjoy communion with Him neither open eyes nor a searching mind suffice. The mind must be illumined by faith and the heart sustained by hope to achieve union with the God of love.

The intellect, elevated by faith, is enabled to know Divine truth which no human process of knowledge could attain and know it with a certainty that no human knowledge could afford. The will perfected by hope is enabled to "tend to God as to a good finally to be attained, and as a helper strong to assist. The will perfected by charity, makes us tend to God by uniting our affections to Him, so that we live, not for ourselves but for God" (*Summa* II II, q. 17, a. 6). God Himself dwelling in the soul is the only adequate cause of such perfection. God is the source of all good that man is, has, and attains. Man will ever remain conscious of his own efforts in the practice of the virtues, for he must act and of this he has immediate experience. But he only perceives the whole truth when he reflects that God is the principal source of every operation and perfection. Man only perceives the whole truth about himself when he sees himself not as master of his own eternal destiny but as he truly is, a child in the hands of God.

RECOLLECTION

St. Thomas in his *Summa* presents all things in the light of their fundamental relationship to God. He sees all things both natural and supernatural as dependent on God. He sees things as they really are. The theological principles that permeate the *Summa* are the greatest truths about the world in which we live. They give a perspective of reality that can bring sanity and sanctity to human life. Yet since these truths do not fall within the scope of our immediate experience, we cannot make them living principles of our daily life, we cannot see our own lives as they truly are without the practice of recollection.

Only the recollected soul perceives the whole of reality. No matter

how accomplished one might be in the arts and sciences, no matter how brilliant, skillful, or powerful one might be in worldly matters he does not grasp the most fundamental and most fruitful truth in his life unless he recognizes his profound dependence on God and sees all the events of his life as coming from and ordered to the glory of God and his own spiritual perfection. The recollected soul is not only conscious of the world of things about him, but always seeks to understand them in their relationship to God. There is a richness and fruitfulness in his life that is given to no other.

The recollected soul finds extraordinary joy in the simplest and most ordinary pleasures of daily life, not because they are born of sensible delight, but because they reflect at least a little of the infinite perfection of God and a great deal more about this Infinite God's minute concern for His creatures. No distress or sorrow can destroy the peace of the recollected soul. The deep sorrow at the loss of loved ones, the physical sufferings that drain the strength of the body and leave it helpless can be endured tranquilly by the recollected soul for even these things are subject to the all wise, all powerful, all loving providence of God. Pain, sickness, suffering only point more sharply to the all pervading dependence of the creature on God. The hurt inflicted by an ungrateful or apparently ungrateful friend, the pain of not being understood by others, the loneliness one feels at the loss of a loved one, are all things through which God acts to give Himself to the soul at every moment, by which He intends to purify the soul, lift it up to His embrace and sanctify it with His breath. The recollected soul sees that the very things one holds at any given moment, whether they be the smallest pleasures or the greatest sorrows, are stepping stones to sanctity. There is nothing in life so ordinary or so distressing that God in His wisdom, power, and love cannot make it work for the good of the loving, faithful, recollected soul. "For those who love God all things work together unto good" (Rom. 8: 28).

The recollected soul will joyfully give up any confidence or pride in his own actions and see them as they really are; small, mean, worthless unless they are united to the will of Him Who dwells in the soul. He will give up any self-made plans for a self-made sanctity he may have concocted in his imagination and conform his life to the designs of his Creator, Redeemer, and Comforter. It is at this source that he will draw his light, his strength, and his love. Divine truth will be his light, the omnipotent God his strength. The Source of all goodness, all perfection, all holiness will be his love. By the light of faith he will see the will of God in all that he must do or endure, and accept His coming under the appearances of duties, trials, consolations, and sorrows with

the same love he receives Him sacramentally under the appearances of bread and wine.

CONCLUSION

Only God Who made us, and holds us in existence, Who gives us faith, hope and love, Who Himself dwells within the soul knows the length and breadth of the perfection possible there. Only God can direct and move the soul, inspire the mind and move the will freely to that perfection. It is for this reason that man, very reasonably and most practically, can strive beyond his own ability, can hope for things unseen, can lean on God as his strength, and seek God Himself as his love. It is for this reason that man, to attain perfection, can and must step out into the darkness, pass beyond "the point of no return" where he can no longer depend on himself but only on God. The soul that seeks perfection must sometime sincerely say, "Be it done unto me according to Thy word." God's will is the best, the perfect, the only, the loving way to sanctity. He is always present, always operating, always giving what the soul needs whether this be a trial to purify it, a consolation to strengthen it, a duty to exercise it, an inspiration to uplift it, an embrace to sustain it. The moments of life are more truly His than our own. He has designed them, He has created them, He has power over them. Yet He uses each moment He has created to give Himself to the creatures He has made. The recollected soul, turning to Him Who dwells in the soul, seeking to know and love Him more, will learn that "it is God Who worketh in you both to will and accomplish, according to His good will" (Phil. 2: 13).

The only thing extraordinary about sanctity is that it is lived by so few. It might be called extraordinary because it is rare, but the means are at our fingertips, closer than the air we breathe, for God's holy will is upon us, working in us and through us. It remains for the soul to become docile to His design, to accept what He gives at every moment with love, to unite the mind and will by loving recollection with Him Who dwells within, to recognize the littleness and helplessness of our human ways, and depend on the greatness and love of His Divine way. "For the eye hath not seen, nor the ear heard, neither hath it entered into the heart of man, what things God has prepared for those who love Him. . . . So the things also that are of God no man knoweth, but the Spirit of God. Now we have received not the spirit of this world, but the spirit that is of God; that we may know the things that are given us from God" (I Cor. 2: 9-12).

"THE WHOLE WORLD SERENELY JUDGES AGAINST YOU"

MARTIN M. EGAN, O.P.



NTHE ninth of October, 1845, John Henry Newman left the Anglican Church and was received into the Catholic Church. The reception itself occurred quietly at a private villa and was made into the hands of an obscure Italian priest. But the repercussions were such that Benjamin Disraeli, several times Prime Minister of England, could later assert that "the secession of Mr. Newman dealt a blow to the Anglican Church under which it still reels."¹ For John Henry Newman had been the principal power in a movement within the Anglican Church which "had resuscitated the Fathers, brought into relief the sacramental system, paved the way for an astonishing revival of long forgotten ritual and given the clergy a hold upon thousands at the moment when Erastian principles were on the eve of triumph."²

Newman was admired by all those within the Church of England who longed for a vigorous and independent clergy, a resolute body of doctrine and a flourishing sacramental system within the Church of England. By sermon and tract, he had led in achieving a complete theology of Anglicanism: the "Via Media" of the Oxford Movement. But that Via Media, which for his Anglican admirers was a complete theological success, was for Newman himself only a half way mark on the road to the Catholic Church. What led Newman beyond the Anglican Church and into the Catholic Church? Years after, writing in retrospect, the Cardinal said:

This is the great, manifest, historical phenomenon which converted me,—to which all particular inquiries converged. Christianity is not a matter of opinion, but an external fact, entering into, carried out in, indivisible from, the history of the world. It has a bodily occupation of the world; it is one continuous fact or thing, the same from first to last, distinct from everything else: to be a Christian is to partake of, to submit to, this thing; and the simple question was, Where, what is this thing in this age, which in the first age was the Catholic Church?

¹ Oldcastle, John, *Catholic Life and Letters of Cardinal Newman*, New York, p. 4.

² Barry, William, "Newman," *The Catholic Encyclopedia*, New York, 1910, X, p. 796.

The answer was undeniable; the Church called Catholic now, is the very same thing in hereditary descent, in organization, in principles, in position, in external relations, which was called the Catholic Church then; name and thing have ever gone together, by an uninterrupted connection and succession from then till now.³

Here Newman sums up a whole book of apologetics by explaining that the revelation brought by Christ—the doctrine and mysteries of Christianity—was established by Him in His Church. This Church, moreover, is a visible society which men are able to recognize and to enter, in order to be saved. It is a real community, not simply a name for a vague, merely interior religion. Finally, the Cardinal poses the question of where this true Church is to be found. He answers that it is the Roman Catholic Church.

Thus Cardinal Newman gives a summary of his conversion but within this brief paragraph a great number of steps lie hidden. The two principal steps to be noted, however, are first, the affirmation of a true and visible Christian Church and secondly, the quest and discovery of that Church in the Catholic Church. To trace fully both points in Newman's life, one would have to begin with his early youth, as he himself does in the story of his conversion, the *Apologia Pro Vita Sua*. Here we are concerned with the second point, Newman's identification of the true Church with the Church of Rome.

With his acceptance of Anglicanism, there went a belief in the existence of a true Church founded by Christ. But for a long time Newman identified the Established Church of England as a part of the true Church of Christ. To understand this conviction and the events which changed it, Newman's original idea of the Anglican Church must be seen. First, Newman had become more and more imbued with a very traditional idea of the Established Church during his years as a tutor and curate at Oxford. He viewed the Established Church as a perfect society, hierarchically constituted and with real apostolic succession. He held, moreover, for the life of grace, based on a real regeneration at baptism and increased by an efficacious sacramental system. Newman, indeed, had arrived at a position which held that although there was a deep chasm between the "Church of Rome" and the Anglican Church, the two were closely united in doctrine and tradition because both had sprung from the one, primitive Church founded by Christ which since the sixteenth century existed in three branches. The

³ Newman, John Henry Cardinal, *Difficulties of Anglicans*, New York, 1908, I, p. 368.

original unity of the Church of Christ had been replaced by a three-fold division into Roman, Greek, and Established Churches. The other churches founded by "reformers"—the "protestant" churches—to Newman's mind were false and heretical. Thus Newman considered the Established Church of England as an integral part of the true, primitive Church founded by Christ which no longer existed as a unified whole.

It is important to remember this theory of Newman because it indicates his appreciation that in the beginning at least, the Church of Christ was one and unified. This was the hinge on which his conversion later would turn. He regretted the later divisions within the Church and always hearkened back with great devotion to the ideal in his mind, the early Church. Newman recalls that this devotion dated back even to his youth.

... when I was fifteen years old I read Joseph Milner's *Church History* and was nothing short of enamoured of the long extracts from St. Augustine, St. Ambrose and the other Fathers I found there. I read them as being the religion of the primitive Christians. . . .⁴

During his years as a curate at Oxford this attachment expressed itself in the project of reading all the Fathers chronologically, beginning with St. Ignatius and St. Justin. Newman asserts that it was this sort of study which confirmed him in the opinion that any modern church which would claim to be the true Church must represent the Church of the early Christians.

I do not know when I first learnt to consider that Antiquity was the true exponent of the doctrines of Christianity and the basis of the Church of England; but I take it for granted that the works . . . which at this time I read were my chief introduction to the principle.⁵

This quotation also shows that to Newman's way of thinking at that time, the Anglican Church did represent the early Christian Church, if not in its pristine state of unity, at least in its latter day threefold division. A few years later also, in his dismay at a liberalizing tendency within the Established Church, Newman found his

⁴ Newman, John Henry Cardinal, *Apologia Pro Vita Sua*, New York, 1905, p. 26.

⁵ *Ibid.*, p. 25.

guiding light in the principle that his Church was a present day expression of the early Church.

I ever kept before me that there was something greater than the Established Church, and that was the Church Catholic and Apostolic, set up from the beginning, of which she was but the local presence and organ. She was nothing unless she was this.⁶

It must be noted that Newman's convictions were not those of every thinker within the Church of England. In fact, he was in one of two traditions within that Church. Newman represented the conservative tradition which considered the Church of England as part of the early Christian Church. The Anglican Church, therefore, should follow the whole of early Christian dogma and teaching. The other and opposite tradition was liberal and avowedly "Protestant," disdaining any suspicion of "Romanism." Partaking more of the Puritan school, it belittled dogma, the Sacraments and the hierarchical constitution of the Church. It insisted more upon the Bible than doctrine, upon religious feeling rather than theological opinion.

This latter tradition exercised a considerable influence in the Anglican Church. To Newman, this group was wrong and its doctrines pernicious. Its liberalism was a force corruptive of the ancient Christian faith. It could not be permitted to destroy the Established Church. Newman's ideals were shared by a number of his friends and associates at Oxford and together they decided to ride into combat against these liberalizing tendencies. Their activity—known as the "Oxford Movement"—intended to vindicate the Church of England as a true successor of the one, primitive Church. Newman explains that this was the conviction which spurred him on at the time.

I had supreme confidence in our cause; we were upholding that primitive Christianity which was delivered for all time by the early teachers of the Church, and which . . . had well-nigh faded away out of the land . . . it must be restored.⁷

All unknown to himself, however, Newman was approaching a crisis in his religious life and his affiliation with the Church of England. This major development was accelerated by the publication of Newman's "Tract 90," one of a number of pamphlets that Newman had written for the Oxford Movement. The burden of "Tract 90" was

⁶ *Ibid.*, p. 32.

⁷ *Ibid.*, p. 43.

an explication of the Thirty Nine Articles of the Established Church. These Articles were the statement of the particular points of doctrine maintained by the Anglican Church and had been formulated in the sixteenth century. The gist of "Tract 90" was that these Articles are to be interpreted in a "Catholic" though not in a "Roman" sense. That is, because the Anglican Church was part of the one, primitive Church until the sixteenth century, its doctrine is that of the original and ancient "Catholic" faith. It was not till after the Council of Trent that the "Roman" Church introduced false teachings, thus causing the Church in England to establish itself independently. To Newman, this position was no novelty but merely an affirmation of the identity of the Established Church with the ancient Church. This Tract, however, caused a storm of indignation within the Anglican Church which took Newman entirely by surprise and precipitated his break with the Church of England. Why was the interpretation of the Thirty Nine Articles as exposed in his "Tract 90" of such critical significance to Newman?

For several years past an underground river had been coursing through Newman's mind and its torrent gradually increased until it at last burst to the surface at the rejection of "Tract 90." This current thought began when Newman formulated his division of the three branches of the one, ancient Church. For Newman, this primitive Church of Christ had split up into three parts, Greek, Anglican, and Roman, of which the last two were alone pertinent to his investigations. The "Church of Rome" had added to the deposit of faith and therefore was no longer the same as the primitive Church whereas the Church of England had maintained the deposit of faith intact. She was thus assured of the note of Apostolicity. On the other side of the scale, however, the Church of England had separated from Rome. She did not have the note of Unity which Rome so gloriously proclaimed for herself. Newman posited the dichotomy thus:

The Anglican disputant took his stand upon antiquity or Apostolicity, the Roman upon Catholicity. The Anglican said: "There is but one faith, the ancient, and you have not kept to it." The Roman retorted: "There is but one Church, the Catholic, and you are out of it" . . . The true Church as defined in the Creeds was both Catholic and Apostolic; now as I viewed this controversy in which I was engaged, England and Rome had divided these notes and prerogatives between them; the cause lay thus: Apostolicity versus Catholicity.⁸

⁸ *Ibid.*, p. 107.

This was the state of Newman's mind for several years, from approximately 1836 to 1839, while he was vicar of St. Mary the Virgin at Oxford and was zealously writing and preaching according to the principles of the Oxford Movement. During the long scholastic vacation of 1839, however, Newman took up again his reading of the Fathers. Without any deliberate intention and quite normally, Newman began to study and master the history of the Monophysites, heretics who had been condemned in the fifth century by the Council of Chalcedon. Here Newman's very first doubt arose.

It was during this course of reading that for the first time a doubt came upon me of Anglicanism. . . . My stronghold was Antiquity; now here, in the middle of the fifth century, I found, as it seemed to me, Christendom of the sixteenth and the nineteenth centuries reflected. I saw my face in that mirror and I was a Monophysite. . . .

It was difficult to make out how the Eutychians or Monophysites were heretics, unless Protestants and Anglicans were heretics also; difficult to find arguments against the Tridentine Fathers which did not tell against the Fathers of Chalcedon; difficult to condemn the Popes of the sixteenth century without condemning the Popes of the fifth. The drama of religion, and the combat of truth and error were ever the one and the same.⁹

Newman was suddenly transfixed by the acute realization that the condemnation, with which he was in complete accord, of the ancient heretics was executed on the very principle which the Roman Catholic Church was leveling against the Anglican Church. Thus Newman saw the situation.

The principles and proceedings of the Church now, were those of the Church then; the principles and proceedings of heretics then, were those of Protestants now. I found it so,—almost fearfully; there was an awful similitude, more awful, because so silent and unimpassioned, between the dead records of the past and the feverish chronicle of the present.¹⁰

In other words, the doctrine of the Monophysite heresy had been examined by the Fathers of Chalcedon and found to be contrary to the teaching of the Church as a whole. But instead of submitting to the Church, the Monophysites claimed that the Church itself had gone into error and they then withdrew from her. Newman agreed without question to their condemnation as heretics and to all like condemna-

⁹ *Ibid.*, p. 114.

¹⁰ *Ibid.*, p. 115.

tions of early Christian heretics. Why, then, after acceding to the condemnations of the Church through sixteen centuries, balk at the condemnation, as heretics, of the founders of the Established Church of England? Newman saw this in an abstract way but it was brought home forcefully to his whole being by a poignant phrase which was directed to him by a friend who had found it in a current article written by Cardinal Wiseman in *The Dublin Review*. The phrase was taken from a work of St. Augustine refuting the claims of the Donatist heretics: "the whole world serenely judges against you." St. Augustine meant that the doctrines of the Donatists were false and their position heretical because the whole body of the living Church dispassionately and calmly rejected their validity. Newman saw in this terse phrase a graphic epitome of the argument against the Anglican position.

"Securus judicat orbis terrarum"; they were words which went beyond the occasion of the Donatists. . . . They decided ecclesiastical questions on a simpler rule than that of Antiquity. . . . What light was hereby thrown upon every controversy in the Church! . . . The deliberate judgment, in which the whole Church at length rests and acquiesces, is an infallible prescription and a final sentence against such portions of it as protest and secede.¹¹

In spite of the shock of this historical impugnment of the Established Church, Newman still hesitated to make an absolute judgment against it. He felt no certainty that the argument was conclusive. The foundation of Newman's faith in the Established Church had always been that it was a continuation in England of the one, ancient Church. If this were certain, perhaps the Anglican Church had not truly lost the unity and catholicity of the primitive Church as he had first thought. It was with this conviction in mind that Newman undertook his explication of the Thirty Nine Articles in "Tract 90," referred to above. If the Anglican Church was truly the continuation of the one, primitive Church, "the doctrine of the old Church must live and speak in Anglican formularies in the Thirty Nine Articles. Did it?" Newman believed the answer was yes.

Man had done his worst to disfigure, to mutilate, the old Catholic Truth; but there it was, in spite of them, in the Articles still. It was there,—this must be shown. It was a matter of life and death to us to show it. . . I recognized that I was engaged in an *experimentum crucis*. I have no doubt

¹¹ *Ibid.*, p. 117.

that then I acknowledged to myself that it would be a trial of the Anglican Church, which it had never undergone before. . . . Though my Tract was an experiment, it was, as I said at the time, "no feeler"; the event showed this; for, when my principle was not granted, I did not draw back, but gave up. I would not hold office in a Church which would not allow my sense of the Articles.¹²

In the light of the condemnations of ancient heretics, the Anglican Church too appeared as heretical. This was the possibility raised in Newman's mind by his study of the history of the Church. But if the doctrine of the Anglican Church was the same as that of the early Church, why then this doubt would be successfully resolved in favor of the Anglicans. Such was Newman's state of mind when he sat down to examine the Thirty Nine Articles. Yes, the doctrines and traditions of the early Church could be seen in the Thirty Nine Articles. There was nothing contradictory in them. This was the position taken in "Tract 90." If this Tract was accepted without demur, then all was saved.

As has been seen, however, the Tract caused "a furious and universal agitation . . . Newman was denounced as a traitor, a Guy Fawkes at Oxford."¹³ The excitement caused by the Tract sent the development of Newman's thought into abeyance for the moment. He retired to his retreat, Littlemore, for the summer of 1841, in order to settle his mind while working on a translation of St. Athanasius. But during this summer "three great blows" fell upon him, entirely destroying his faith in the Established Church. The first blow was the reappearance of that ghost which had unsettled Newman upon his study of the history of the Monophysites. This time it was the Arians of the fourth century that he saw condemned by the Council of Nicaea as the Anglicans were being condemned by Rome in the nineteenth century. He could not escape the logical conclusion of the parallel. The second blow fell when the hitherto silent Anglican bishops began to protest the ideas of "Tract 90." Newman realized that his position was rejected not only by the laity but also by the hierarchy. The last blow came when the Archbishop of Canterbury agreed with Prussia to create a bishopric in Jerusalem to be used by the adherents of Calvinism and Lutheranism in that part of Asia. Newman was scandalized.

This was the third blow, which finally shattered my faith in the Anglican Church. That Church was not only forbidding

¹² *Ibid.*, p. 130.

¹³ Barry, *op. cit.*, X, p. 797.

any sympathy or concurrence with the Church in Rome but it actually was courting an inter-communion with Protestant Prussia and the heresy of the Orientals. . . . Such acts as were in progress led me to the gravest suspicion, not that it would cease to be a Church, but that, since the sixteenth century, it had never been a Church all along.¹⁴

Although Newman was not to be received into the Catholic Church for another four years, his faith in Anglicanism was moribund—in fact, dead. During this lacuna between his rejection of Anglicanism and embracing of Catholicism, Newman studied the doctrines of the Catholic Church and came to appreciate the development of dogma. At the same time he overcame his repugnance to what he had formerly considered the superstitions and idolatries of Catholic teaching, especially in regard to the Blessed Virgin and the Saints. And it should be remarked that Newman prayed fervently at this time while pursuing his studies. At length he resolved to put an end to his temporizing and to act as he believed was true. "I must do my best and then leave it to a higher Power to prosper it."¹⁵ Consequently, Newman contacted a simple Italian priest, Father Dominic, a Passionist, and on October 9, 1845, he was received into the Catholic Church.

If Newman's conversion is considered apologetically, it can be explained by saying that he ultimately realized that the true Church founded by Christ is discernible by its qualities. These qualities or properties have been termed the "marks" of the Church—the signs by which it can be recognized by men. While an Anglican, Newman knew speculatively that the true Church is One, Holy, Catholic, and Apostolic but a number of years passed before he was confronted with the necessity of examining the Anglican Church in the light of these marks. While studying the condemnation of ancient heretics, Newman suddenly remembered that the Church of England had incurred a like condemnation. Could this condemnation be rejected by demonstrating that the Established Church still taught the whole body of traditional Christian doctrine? Newman lived in hope that it could. When his aspirations were rejected by his fellow Anglicans, he was stupefied. When he then reconsidered the ancient condemnations—those of the Monophysites, Donatists—and when he saw the Anglican hierarchy fraternizing with avowed enemies of the ancient faith, the scales dropped from his eyes and Newman saw that his comparison of Anglican teaching and the doctrine of the early Church with uncritical ac-

¹⁴ Newman, *Apologia*, p. 143.

¹⁵ *Ibid.*, p. 8.

ceptance of division from this One Church was to strain a gnat while swallowing a camel.

Thus the point at issue was a much more fundamental principle: the unity of the true Church. Newman grasped that no one can separate from the true Church and yet claim to be a member of that Church. Union with the Church is basic. Why? Because the unity of the Church comes from the adherence of its members to one faith. This faith is the essence of the Church militant and can in no way be divided: "one Lord, one faith, one Baptism,"¹⁶ as St. Paul asserts. Thus the unity of the Church is not merely a physical oneness but it is a oneness in "the mind of Christ."¹⁷ Not to submit to the Church is to oppose her, to oppose her is to separate from her, to separate from her is to lose the true faith.

I do not say that in secondary principles it (the Anglican Church) may not agree with the Catholic Church; but its essential idea being that she has gone into error, the *Via Media* is really nothing else than Protestant. Not to submit to the Church is to oppose her, and to side with the heretical party; for medium there is none.¹⁸

God deigned to prosper Cardinal Newman's devotion to the early Church and to bless his quest for it with the gift of faith. His conversion indicates once again that the roads to Rome are many. He himself realized this and concluded his remarks to his Anglican friends with these words:

I am going into these details, not as if I thought of convincing you on the spot by a view of history which convinced after careful consideration, nor as if I called on you to be convinced by what convinced me at all (for the methods of conviction are numberless and one man approaches the Church by this road, another by that), but merely in order to show you how it was that Antiquity, instead of leading me from the Holy See as it leads many, on the contrary drew me on to submit to its claims.¹⁹

¹⁶ Ephesians, iv, 5.

¹⁷ I Cor., ii, 16.

¹⁸ Newman, *Difficulties of Anglicans*, I, p. 377.

¹⁹ *Ibid.*, p. 393.

O WONDERFUL HOPE!

ANDREW NEWMAN, O.P.



OASTING about one's ancestry is never in good taste, particularly in these days when a man's greatness is not judged by his family tree. When the children of St. Dominic, however, contemplate the nobility of their father, they find it impossible to repress the sentiments of pride which fill their hearts. Lacking a witness, this pride in the glory of St. Dominic would be subject to the suspicion of family prejudice. A witness, however, is ready to testify.

The Church, Bride of Christ and Mother of the faithful, extols what St. Dominic's children most admire in their father, and this in a way which outstrips the enthusiasm of even his most devoted child. She does this in the liturgy of his feast, with judgments based not on human values, but divine. The Divine Office, the Church's prayer, contains some antiphons and responses for the Feast of St. Dominic which place in sharp relief the sublimity of this life of love, the infinite love of God for Dominic, and the love of Dominic for God. In so doing the Church really tells, or rather sings, her story of his saintly life.

DIVINE ELECTION

*Summoning the world to the nuptials of the Lamb
The Master sends forth His servant at the hour of the feast,
With promises of untold delights.
To this ineffable banquet He predestines Dominic,
His holy messenger.*

—First Response of Matins

The story of a saint begins not in time or place, but in eternity, in the mind and heart of God. "All things work unto good for those who, according to His purposes are saints through His call. For those whom He has foreknown He has also predestined to become conformed to the image of His Son" (Rom. 8:28). Sanctity, then, is nothing more than the fulfillment of the eternal designs of God in a soul, the effect of His inestimable love and predilection. Therefore, a soul's intimate conformity to the Incarnate Word and the faithful

accomplishment of an exalted supernatural mission are sure signs of a glorious and excellent election.

How exalted, then, was the divine election of St. Dominic, the Father of the Friars Preachers! His life was one of perfect conformity to the God-Man. "In his baptismal innocence, shining with the grace of the Holy Ghost, he devoted his soul to fervent love of the King of kings. In early youth he stood arrayed with the full armour of holy discipline. In the very morning of his life he disposed his heart to ascend by steps unto God; he 'went from strength to strength,' always advancing from good to better. He offered his body as a 'living sacrifice, holy and pleasing to God.' Taught by divine wisdom he consecrated himself entirely to Him. Having once started on the way to holiness he never looked back, but giving up all for Christ, Who for us was stripped of all, he followed Him faithfully, choosing to have his treasure in heaven, rather than on earth."¹

In a way equalled by few of God's saints he was called to share in the very office of the Word made Flesh. The Seraphic Virgin of Sienna writes in her Dialogues these words of the Eternal Father concerning the mission of St. Dominic. "For his immediate and personal object he took the light of science in order to destroy the errors which had arisen in his time, thus taking upon himself the office of My Only-Begotten Son, the Word. Truly he appeared as an apostle in the world, sowing the seed of my Word with truth and light, dissipating darkness and giving light." At first glance this statement seems to be the result of a daughter's exaggerated love for a saintly father, and had it not proceeded from the pen of a saint, it might easily be disregarded. The truth of St. Catherine's statement is clearly seen, however, through a comparison of the mission of Word made Flesh and the vocation of Dominic Guzman.

The Word, the Second Person of the Blessed Trinity, was sent into the world by the Eternal Father to reveal to men the depth of divine love, to invite men to the eternal nuptials, and to enlighten their minds with knowledge of the secrets of the Godhead. St. Dominic was chosen by the Eternal Father, says one biographer, "at the eleventh hour," to recall to men this same divine love, to proclaim once again the invitation to the eternal nuptials, and to dispel the ignorance which had obscured in men's minds the truths revealed by the Word. The works of Christ were so many lights illuminating the intellects of men with divine truth and warming their hearts with divine love. In an

¹ Prayer of Blessed Jordan in honor of St. Dominic, *Dominican Prayer Book*, Rome, 1934, p. 330.

analogous way the apostolic life of Dominic, rooted in divine science and founded on his intimate union with Christ, was as the sun's rays turning the darkness of heresy into light and re-enkinding in hearts, grown cold by sin, an ardent charity. Dominic was the messenger, the champion of Truth; his vocation was to bear witness to the Truth. The words of Christ in the Praetorium of Pilate, "This is why I was born, and this is why I have come into the world, to give testimony to the truth" (John 18:37), accurately describe the mission of St. Dominic, follower of Christ and founder of the Friars Preachers.

*Given to the world for the glory of the world,
His coming was foretold by a wondrous grace of Christ.
Prophecies were the heralds of the rise of this child,
Whose glory no age would dim.*

—Second Response of Matins

The relationship of a mother to her child is one of tenderest intimacy and genuine joy. Yet there is perhaps no period in a mother's life in which this intimacy is more perfectly realized or this joy more intensely experienced than during that time in which she carries in her womb her unborn child. From the moment she feels within her the first stirrings of a new life, her days are ones of happiness and wonderment. Thoughts of this new life occupy her days and nights. What will this child be like? Will it be healthy and well-formed? Is it destined for greatness? What are God's plans for this newly infused soul? So run a mother's thoughts.

Assuredly the mother of St. Dominic filled her mind with similar thoughts of the child within her womb. But the joy which filled her heart, no matter how sublime, was something more than merely natural. Hers was an intensely supernatural joy. Her mind was filled to overflowing, not with vain conjectures about the future, but with a familiar pattern of prayers of thanksgiving. Blessed Jane of Aza knew the destiny of her child. She knew his mission was "To be a light of revelation to the Gentiles, and glory of his people" (Luke 2:32). God, moved as it were by divine enthusiasm, and unable to keep secret His designs concerning her child, made this chosen mother His confidant by revealing to her his future. Before she had conceived this child of divine election, Blessed Jane dreamed that she carried in her womb a dog which bore in its mouth a flaming torch, and going forth from her womb seemed to inflame the entire world. By this she was made to understand that the child to be born of her would be an eloquent and saintly preacher, who by his zeal for God's glory would set on fire the hearts of men with love for God. In him the Church would find a man

ever ready to defend the sheep of Christ from the attacks of voracious wolves bent on the destruction of souls.²

The sentiments of love and thanksgiving which prompted Mary to utter the sublime words of her Magnificat might well describe the thoughts of this happy mother. God had indeed bestowed upon her a singular grace. Throughout time and eternity "all generations shall call her blessed." Whatever is sung in praise of her son, either by the Church Militant or the choirs of the Church Triumphant, will redound to the glory of this mother and will be our eternal reminder of her pre-eminent virtue.

IN ANSWER TO LOVE'S CALL

The story of a saint is a love story, a divine romance. It tells of an exchange of hearts, a union of wills; it tells of God's love for His creature, and the creature's love for God. The Church, then, having told of the infinite love of God toward Dominic, now sings in her liturgy of Dominic's love for God.

*Skilled in the doctrines of secular learning
Dominic turned to the contemplation of Supreme Truth.*

—Third Antiphon of Matins

During his early boyhood St. Dominic received his education at the knee of his saintly mother, who formed in his soul a true love for God in preparation for his life's mission. At the age of seven he was sent to begin his formal studies of rhetoric and the classics under the direction of his maternal grand-uncle, the archpriest of Gumiel d'Isan. Having learned all that his uncle could teach him, Dominic then went to Palencia, where he entered upon the study of the liberal arts and theology.

Palencia, like many university towns of our own day, was a center of considerable vice and temptation. Dominic, however, already well advanced on the path of perfection, spurned these allurements and devoted himself diligently to prayer and study. With the successful completion of his course in the arts, the young student began the study of theology. Drinking deeply from the fount of Divine Wisdom, the more he learned of God, the more insatiable became his desire to be united to Him. To know and love Eternal Truth was his only ambition. So all consuming was his love for God, nurtured by the study of the Holy Scriptures, that for the love of Christ he even sold his pre-

² cf. *Legenda Petri Ferrandi, Monumenta Ordinis Praedicatorum, Historica*, Rome, 1935, t. XVI, p. 211.

cious books to relieve the poor, and offered himself as a slave to redeem Christian captives languishing in Moorish prisons. Dominic at Palencia, like his master at Nazareth, "advanced in wisdom and age and grace before God and man" (Luke 2:52).

*Through studious application to the Rule of St. Augustine,
He made progress in perfection;
Till at length the canon yields the apostle.*

—Fourth Antiphon of Matins

With such dispositions it is no wonder that Dominic, after receiving Holy Orders on the completion of his theological studies, immediately began a life of complete dedication to God. Longing for perfect union with his Beloved, he joined the Chapter of Canons Regular of Osma, where he lived with strictest fidelity the Rule of St. Augustine. As at Palencia, his learning and piety marked him as a model of virtue, and his brother canons, recognizing his holiness, elected him sub-prior of the community. Seldom leaving the monastery, he spent his days and nights in zealous fulfillment of his choral duties, constant communion with God, and fervent meditation and study of the Scriptures and the Fathers. These years spent in monastic solitude were the final preparations for his active apostolate.

*Doing battle for Christ's name,
With poverty his garment,
Dominic scatters abroad in the world divine seed.*

—Fifth Antiphon of Matins

St. Dominic's participation in a diplomatic mission to Denmark marked the inception of his apostolic labors. Diego, Bishop of Osma, had been entrusted by King Alphonse IX of Castile with the task of arranging a marriage between his son, Prince Ferdinand, and the daughter of Valdemar II. Diego, wishing to have in his company a man of holiness and learning, chose Dominic to accompany him.

The journey to Denmark led through Languedoc, a southern French province and the stronghold of the heretical Albigenses. There the royal envoys saw everywhere the terrible effects this insidious heresy had wrought on Christian faith and morals. Dominic's heart was filled with anguish at the sight of so many souls living in the bondage of sin and error. "From that time on," writes Bernard of Guidonis, "he contemplated the project of spending himself for the salvation of souls and of establishing for that end a preaching Order to be devoted to the christianization of the nations." But unable to free

themselves from the royal commission, Dominic and Diego could only spend a short time preaching to the heretics, and then were compelled to continue their journey.

With the mission accomplished they returned to Spain, only again to be given the royal command to return to Denmark and to escort the betrothed princess to Spain. When they arrived in Denmark, however, they learned that the princess had died. "O the depth of the riches and wisdom of God! How incomprehensible are His judgments, and how unsearchable His ways" (Rom. 11:33). A mission which was intended to bring about the earthly nuptials of two creatures, was the occasion for the divine and eternal nuptials of the Kings of kings and countless souls redeemed by His Precious Blood. Now freed from their royal service Dominic and Diego could carry out a long cherished dream.

SERVANT OF CHRIST'S VICAR

They headed for Rome and presented themselves to Pope Innocent III, begging him to grant them the permission to go as missionaries to the Cuman Tartars, a fierce barbaric tribe of the East. The pope was visibly impressed by their zeal. He explained to them, however, that there was a threat to Christendom even more dangerous than the war-like Cumans. The very life of the Church was being undermined from within by the heretics of Languedoc and its neighboring provinces. The services of Dominic and Diego would be much more beneficial to the Church in these regions than in the East. Moreover, if they were yearning for the crown of martyrdom, the opportunities were equally as numerous among the Albigenses as among the Cumans. These words of the pope were the expression of the will of God for Dominic and Diego. Missionaries they would be, not to the Cumans, but to the Albigenses. They were to join the Cistercians already laboring in Languedoc and bring this land back to the fold of Christ.

With joyful heart Dominic returned to Southern France. His keen mind enlightened by God immediately perceived the root causes for the success of this pernicious doctrine. The leaders, who called themselves "The Perfect," had gained a hold on the people by replacing true Christian asceticism with vengeful maceration of the body, which they taught was to be despised as intrinsically evil. Thus they presented a facile solution to the problem which has always confronted mankind: "Whence evil, and how deal with it?" The "perfect" might be sure of salvation through the severe renunciation of all sensible pleasures, and especially marriage, while the common folk could rest assured that, although living in the throes of the evil state they

believed marriage to be, they might nevertheless be forgiven all their transgressions through the deathbed rite of the sect, called the *Consolamentum*. If this province and, ultimately, all of Western Europe was to be saved for Christ, this perversion of the true order of things had to be righted.

Remembering the words of Christ, "The truth shall make you free," Dominic made his immediate object the refutation of those doctrines which had so long kept souls slaves of sin. His long years spent in intensive prayer and study at Palencia and Osma fitted him well for the task. He, therefore, accepted the challenge of public theological disputations with the heretics, too long victorious over the Catholic cause. The Faith found in Dominic an invincible champion. He triumphed again and again, destroying the sophist arguments of the heretics with his profound and convincing theological reasoning. But an even more powerful argument was his own life of evangelical perfection. In imitation of the Apostles he preached everywhere the Word of God, taking with him "neither staff nor wallet, nor bread nor money" (Luke 9:4). Everything about him spoke of holiness. The heretics saw in his every word and deed the beauty and truth of Christ.

Nor were these labors sufficient to satisfy his longing for souls. He who spent his days in apostolic work, spent his nights in prayer and severe mortification of his own body. He offered himself as a victim to divine justice, taking upon himself the enormity of the heretic's sins. With tears and groans he begged God to touch the hearts of these unfortunate people with the light of His grace. The "Sitio" of the dying Christ urged him unremittingly to slake his Crucified Lord's thirst for man's love.

A man of such heroic sanctity could not help but attract to himself a band of noble souls ready to sacrifice all for the love of Christ. Dominic, who found himself alone in combatting the heretics at the death of Diego and the return of the Cistercians to their monasteries, soon found himself the leader of sixteen zealous men. He trained this first group for the apostolate with the greatest diligence. He gave them the means he found most successful in opposing heresy, the life of evangelical perfection, monastic observances and the "assiduous study of sacred truth."³ Souls long lost in the abyss of sin were led back by their preaching to the bosom of the Church. The land which once lay prostrate beneath the forces of error, was now becoming gradually a garden of Christian virtue.

The work of the Saint among the Albigenses had been noted with

³ *Constitutiones S.O.P.*, I, 1, n. 4

great enthusiasm by Innocent III and his successor Honorius III. In Dominic and his followers they saw the realization of the papacy's fondest hopes. Where all previous efforts had failed, Dominic succeeded; where the swords of the Crusaders against the Albigenses were powerless in overcoming the doctrinal obstinacy of the heretics, the spiritual swords of Dominic conquered. On December 22, 1216 Honorius solemnly confirmed the canonical approval given to Dominic and his first sons the previous year by Innocent. In the bull addressed to Dominic the pope wrote, "Considering that the brethren of your Order are to be champions of the faith and the true lights of the world, we confirm your Order and take it under our government."⁴ With this approval the Order of Preachers was born. The cherished dream of Dominic had been accomplished.

A man of less love might have gone no further. But for Dominic the land of Languedoc was too restricted a field for his zeal. God's love had to be preached wherever souls were perishing. Consequently, after much prayer he determined to disperse his sons over the face of Europe. "For he knew," writes Blessed Humbert, "that seed scattered becomes fruitful, that heaped together it corrupts." Dividing them into small groups he sent them to Paris and Spain, while he and a companion journeyed to the Eternal City, to establish there the seat of the Order's government. The prophetic vision seen many years before by Blessed Jane was being realized. The fire of Dominic's love for God was illuminating the world.

*Fresh life to a child restored
Puts to flight a mother's grief.*

—Fifth Response of Matins

The measure of a man's love for God is his love for his neighbor. The sign of a man's sanctity is his genuine compassion at the sight of his neighbor's suffering. Who can call himself a follower of Christ who does not possess this attribute of Him Who is Divine Compassion?

That there existed in Dominic's heart a genuine compassion for souls laboring under the yoke of sin is evident. Yet his charity, primarily concerned with men's eternal salvation, also extended to their temporal welfare. Nor was this an ineffectual interest, a mere well-wishing. God confirmed before men the greatness of his servant by bestowing upon him the grace of miracles. Dominic was not only the physician of souls, but also of bodies.

⁴ cf. Mandonnet, O.P., *St. Dominic and His Work*, translated by Sr. Mary Benedicta Larkin, O.P., B. Herder Co., 1944, p. 39.

The Church sings of several miracles in the Office for his Feast. There is one, however, which seems to glorify Dominic in an especially striking manner, both because of its evident supernatural character, and because of its likeness to one of Christ's most marvelous works. The miracle happened in this way. Returning one day from preaching at the Church of San Marco, Dominic found waiting for him at his convent of San Sisto a woman carrying in her arms the body of her dead child. She had been present at Dominic's sermon, and when she returned to her home she found that death had snatched away her treasure. Inspired by God she had gathered in her arms the lifeless body and quickly made her way to the Friars' convent. There, upon meeting Dominic she threw herself at his feet, begging him to restore her child to life. The grief of this mother deeply moved him. Raising his eyes to heaven he prayed, and then making the sign of the cross over the infant he restored it safe and well to its mother. Her joy was immense and she ceased not in proclaiming Dominic's fame throughout the city. The cry heard once in the village of Naim was re-echoed in Rome's narrow streets, "God has visited His people" (Luke 7:16).

A FATHER'S PROMISE

Truly the children of St. Dominic have reason to be proud of their father. As Blessed Jordan wrote shortly after Dominic's death,

"Who could ever be equal to imitating this man's virtue? We can admire it, and also in light of his example appreciate the sluggishness of our time. To be able to do as he did, however, does not belong to human virtue. It is a singular grace, unless perhaps the merciful and good God should deign to choose another for such consummate sanctity. Yet who would be fit for this?"⁵

God has looked upon every member of the Dominican family with a love of predilection. He has given to each Dominican the same exalted mission He gave to their father. The children of St. Dominic have been called by God to defend truth, to spend themselves for souls and to follow their father's way to complete conformity to Christ. The Church which found Dominic its most effective weapon against the heresies of the thirteenth century now looks to his sons and daughters to overcome the heresies of the twentieth century. To be a true Dominican is to be another Dominic. But who can reach such heights of sanctity?

⁵ cf. *Libellus Jordani de Saxonie, Monumenta Ordinis Praedicatorum Historica, op. cit.*, p. 76.

The Church in the Office of St. Dominic shows the way. She reminds the Dominican family of their father's promise to be more helpful to his children after death than he was in life. She places on their lips this prayer to her Spouse, begging Him to hear the father's prayers for his children.

*O good Jesus, by the intercession of Dominic
Deign to make us pleasing to Thee.
Through him Thou hast restored the dead to life;
Through him also deliver us from the punishments we deserve.*

—Eighth Response of Matins

She tells them their father will never cease his prayers for them, nor will his Lord fail to hear them. The love of a father is measured by his efforts in bringing the souls of his children to eternal glory. What father is more loving or more desirous of seeing his sons and daughters enter into the joys of heaven than the father of the Friars Preachers?

*O Wonderful Hope, which thou gavest to those
Who wept for thee at the hour of thy death,
Promising after thy departure to be helpful to thy brethren!
Fulfill, O father, what thou hast said,
And help us by thy prayers!
O thou who didst shine illustrious by so many miracles,
Wrought on the bodies of the sick,
Bring us the help of Christ to heal our sick souls.*

—Ninth Response of Matins

THE GIFT OF COUNSEL

... from the pen of St. Thomas . . .

"Since human reason cannot handle all the singular and contingent possibilities, it happens that 'thoughts of mortal man are fearful, and our counsels uncertain' (Wisd. 9:14). Therefore, man needs to be directed by God in the inquisition of counsel, for He comprehends everything. This is the work of the Gift of Counsel, through which a man is directed as if receiving counsel from God Himself."

ST. THOMAS, *Summa*, II IIae, 52, 1, ad 1.

... from the life of St. Dominic . . .

"He had a wonderful way of scattering the brethren here and there; and so confidently did he handle matters which, in human estimation, seemed doubtful, that it appeared that he knew the final outcome. That these things were done under the impetus of the Spirit of God was actually proved by what happened later."

LEGENDA PETRI FERRANDI on the life of St. Dominic

IT COULD HAVE BEEN OTHERWISE

AUGUSTINE CATALANO, O.P.



OD HAD BEEN ALONE. From all eternity there had been no other being; but God had not been lonely. Loneliness stems from an absence of communication between persons. God, however, never suffered from lack of friendship; God was never lonely. For God is Love and in Him the Trinity of Persons eternally enjoys an incessant communication of infinite love.

When finite creatures like ourselves think of eternity we are apt to think of it in terms of millions and millions of years. We conceive of it as a long period of time passing slowly with nothing new happening and we are tempted to think that God might have been bored.

But God was not bored; and eternity is not a long time. God was not bored because He is infinitely perfect. There is no perfection conceivable that He did not already possess, no truth that He was not thoroughly comprehending, no goodness that He was not loving, no beauty that He was not contemplating. Because He is God, He had but possess Himself to possess all that could be truly enjoyed. Completely self-subsisting, He is utterly independent in His existence, even from the limitations of time. God is. He had no beginning and will have no end. His existence is in no way limited by, or measurable by time. Strictly speaking, we cannot refer to God as living *in* time at all. But to understand the reasons for this we need to look briefly into the nature of time.

NO CLOCK IN HEAVEN

Time is the measure of motion. We perceive time when we become sensibly aware of objects in motion and more or less consciously number that motion. An elderly man in the midst of the noonday traffic, seen from a window above the street, seems to move with agonizing slowness. He steps down from the curb and picks his way between the cars. The observer becomes so time-conscious that he literally counts the man's individual steps, silently urging him to accelerate his pace. But when, on the contrary, awareness of the successive stages in local motion is not so striking, consciousness of time fades out. Thus fascination with a piece of music blots out the consciousness of time, the awareness of the numerous and varied movements of the musicians.

Our life is said to take place in time, because human actions are successive; our joys and sorrows fade and are replaced by ever new ones. We do not possess all of our life at once. In God, however, there is no movement or change. There is no question of joy turning into sorrow nor even of one joy succeeding another. There is only the one perfect joy that leaves nothing more to be desired.

Boetius summed this all up in his classical definition of eternity; "the total and perfect simultaneous possession of endless life." He used the words "total and perfect" to show the infinite perfection of God; the word "simultaneous" because there is no succession in God; and the words "endless life" to indicate the fact that God's life has neither beginning nor end. God's eternity is somewhat like—but of course infinitely more perfect than—a person's possessing all the happiness of a lifetime in a single moment, and yet having that moment endure forever.

God, then, was eternally happy. Eternity was not too long a time to be with Himself; He was not, as it were, waiting for the moment of creation to arrive to give Him an added happiness. The act of creating was a most liberal act, for God in no way needed creatures. God created not to add to His happiness, which is infinitely perfect, but to share it. He freely decreed, from all eternity, that creatures would come into existence, at the beginning of time, solely because of His divine goodness and not from any motive of personal utility.

A CHEERFUL GIVER

If there is one truth which should be before the mind of the creature it is that of the divine liberality. Had God not freely, out of His infinite, perfectly disinterested goodness, decided to create, no creature would now be. The entire universe, the galaxies, the stars, our sun with her planets, the multitude of angels and men—all—everything and everyone, ourselves included, would never have been.

The moment creatures come into existence they begin to glorify God, who brought them out of nothingness, by manifesting something of the divine goodness. By their very existence, and by the marvelous but often inscrutable way in which they fit into the divine plan, they show something of the infinite perfection of God, revealing in part the internal and hidden divine glory. But since creatures are not all alike, this glory is given to God in diverse ways. Some creatures simply mirror certain aspects of God's goodness and blindly follow the laws the Author of nature imposes on them. Others reflect His beneficence too, but beyond this they receive at His hands the gift of seeing and recognizing the order of the Creator's handiwork.

Thus the moon, sun, stars, and galaxies show forth the goodness and wisdom of God by following the laws of change and motion, an obedience given through necessity. Angels and men, however, over and above this give glory to God by their power freely to accept or reject the laws of morality. Theirs is the faculty of turning toward their Creator in gratitude for His merciful condescension, or arbitrarily disregarding Him who is their Principle and End. The Earth *must* revolve around the sun, but man does not have to make God the center of his life, although He is truly that. God respects the freedom He has bestowed on the human will. No one is ever forced against his own will to love God. But even the sinner who rejects repeated offers of divine mercy will eventually accept the eternal penalty imposed by divine justice. In life he turned away from God in apparent enjoyment but, if unrepentant, he will remain without even the slightest semblance of joy after his death. Thus the external glory of God is always attained; by the blind obedience of the infra-rational creature, by the just men and angels, who show forth particularly God's mercy, and by the sinners, who in a special way manifest His justice.

... FOR THESE AND ALL THY GIFTS

By one act of adoration man can give more glory to God than the whole universe does by its magnificent, but necessary, obedience. In fact, with a single sweeping gaze of the understanding and one free embrace of the will, he can give back to God, as a personal gift, all the beauty, hidden and known, of the universe. He can supply a tongue for the mute stars, as the Psalmist does: "Praise Him, O Heavens of heavens . . . for He commanded and they were created" (Ps. 148). He can offer all the actions of his life for the glory of God: "Not to us, O Lord, not to us, but to Thy name give glory" (Ps. 113). Finally, he can adore, in the intimacy of his personal life, the God who, although He could have remained alone and happy in His eternal Companionship, chose to bring others into existence.

Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end. Amen.

MARTYRS OF TONKIN¹

FRANCIS FONTANEZ, O.P.

"These are the saints . . . who for the love of God . . . despised the threats of men".²



MARTYRDOM is the greatest expression of love both of God for man and of man for God. "Greater love than this no man has, that he lay down his life for his friends" (Jn. 15:13). Thus God Himself did not spare His own Son, but delivered Him as an expression of His love for men. And God by a special predilection also grants to some men the unique privilege of proving their love by laying down their life for Him.

God's love for man has never remained unanswered. From the beginning of Christianity down to our own century, men and women, regardless of position, race or age, have offered their life's blood as proof of their burning love for God. Myriads of martyrs since St. Stephen's time have "washed their stoles in the blood of the Lamb" (Apoc. 7:14).

"The blood of martyrs is the seed of Christians." The truth of this axiom is being proved again today, especially behind the Iron Curtain, but also in the Far East, where the seed of past martyrdom is bearing fruit in the staunch faith of the Christian people. For example, in Tonkin, where today the Church is being cruelly trampled upon, numerous martyrs bore witness to their love of God just a century ago. This is the story of two who proved their love of God by laying down their lives for Him while serving as missionaries in Tonkin.

SETTING THE STAGE

It was the year 1830. Minh-Manh, who had ascended the imperial throne of Tonkin in 1820, was for some time silently hostile toward the blossoming vitality of the Church in his land. But the year 1830

¹ We should like to express our gratitude to the editors of ORIENTE, magazine of the Dominican Students of the Province of the Most Holy Rosary, for use of material valuable in the writing of this article. Cf. ORIENTE, special issue dedicated to Bishops Diaz Sanjurjo and Garcia Sampedro and Companions Martyrs, (1951: Avila, Spain).

² Benedictus Antiphon for Many Martyrs.

had arrived without any notably open persecution. During this year, however, one of his governors brought three "culprits" before him to be punished for an "unpardonable" offense. Their crime was nothing more than that of being Christians. This was the prelude to one of the most cruel and bloody persecutions the Church has ever known. The age of martyrs had begun in Tonkin. The stage was being set.

From the year 1830 to 1835 five imperial edicts of open hostility to the Church were pronounced. Christians had to proceed with extreme caution. All homes were subject to inspection by soldiers who were constantly searching for missionaries. Fortunately, the priest was generally warned beforehand by his people and would quickly change his hiding place. But one night a troop of soldiers, who had been looking for missionaries, apprehended some catechists, and a great tumult arose. The history of Nero's persecution of Christianity was about to be repeated. Vicious mobs carried the "culprits" to the prisons, antechambers of death for those who would not apostatize.

Enmity increased as time went on, until the Emperor signed his last edict against the Christians, setting one year for the complete eradication of Christianity from his Empire. Yet, he did not see his wish fulfilled, for in that very year, 1840, he descended with his sins into his tomb.

Now a small ray of hope was kindled in the hearts of these suffering Christians. Anxiously they awaited the moment when Trieu-Tri, the new Emperor, would ascend the throne. Hoping against hope that he might prove to be lenient, or at least indifferent to religious affairs, they poured forth their hearts in prayer. But, unfortunately, Trieu-Tri, had inherited Minh-Manh's cruelty and, at times, surpassed him. He ruled only two years, but this was sufficient time to mark him as one of the bloodiest emperors in history. He was succeeded by Tu-Duc, who by the end of his reign had sacrificed 40,000 victims, but even this, left his devilish hatred unsated.

The last act of this drama was soon to take place. The actors were borne to Tonkin's shores on ships from a land unknown to the Tonkinese. A group of humble Christians, who had been waiting for their arrival, received them with filial love and affection. Two saints had come from far off lands! Their happy faces, though emaciated by labor and sacrifice, showed the joy of those who are dead to the world. They had come to play their role in the last act of the thrilling drama then taking place on the stage in Tonkin.

Jose Maria Diaz Sanjurjo and Melchior Garcia Sampedro had arrived at last in that land from which they would never depart alive. Although they knew the situation of Christianity there, they were not

afraid. Thirsty for the salvation of souls, they showed no vacillation in their step. They had no concern but that of saving souls for Christ and of surrendering their own souls to God. They came as true friends of the Christians of Tonkin, for they came prepared to lay down their lives for them.

THE FIRST PROTAGONIST

Jose Maria Diaz Sanjuro was born in Spain on October 25, 1818. He was scarcely ten years old, when his parents, observing his capabilities for the priesthood, sent him to begin his preliminary studies at Lugo, in the Northwest of Spain. Having finished his Latin course, he remained there until 1841 studying philosophy. Then he went to Santiago de Compostela to continue his ecclesiastical studies of Theology and Law. In 1842 he manifested to some of his friends his fervent desire to enter the Novitiate of the Dominican Fathers at Ocana. On September 23 of that year he was admitted in the Order receiving the black and white habit of the Dominicans. He gave such signs of spiritual perfection during the year of his novitiate, that the following year he was permitted to make solemn profession.

He was ordained priest on March 23, 1844. Shortly afterwards he was assigned to work in the Philippine Islands. Within a year, however, he had been sent to Tonkin. His entire missionary life developed as an intricate but continuous series of persecutions and trials. Though the persecution was not directed toward the missionaries alone, they were the primary object and aim of the imperial hatred. At times it became impossible to work by day and he had to take advantage of the darkness of night in order to exercise his ministry. The difficulties and dangers increased with every hour. Father Diaz Sanjurjo was a living picture of the Apostles at the beginning of Christianity. Walking barefoot, a wooden stick serving to sustain and guide him, he had to feel his way cautiously along primitive roads that alternated with alarming suddenness between treacherously soft mud and cruelly sharp stones. Yet, he suffered all this with saintly patience, like the Apostles, "rejoicing that he was accounted worthy to suffer . . . for the name of Jesus" (Acts 5:41).

Despite the discomfort he and his companion endured in a cave where they were hiding one day, he was able to write, "With the divine protection everything is endured with patience and even with delight, asking the Lord that His divine will be done, even at the cost of our lives." Father Diaz Sanjurjo had spent scarcely four years as a missionary, when he was elevated to the dignity of Bishop as Coadjutor of Bishop Marti, O.P. His consecration took place on the anniver-

sary of his first solemn Mass. The dignity of the Episcopacy, however, only served to increase his preoccupations and anxieties and he wrote to his father, "in these lands, dignities bring more labors . . . though I have not professed to walk discalced, necessity obliges me to do it quite often, at times with mud up to my knees, to run more freely if the enemy pursues us."

Bishop Diaz Sanjurjo, who on his arrival at Tonkin was a young man of 27, was now disfigured by daily suffering, by the strain of laboring under persecutions and by self-inflicted penances and fasts. Persistent fevers actually rendered him too weak to continue his daily ministry and at times caused him to collapse from exhaustion. But nothing could stop him from moving about in the ministry of the souls entrusted to his care. Such was his zeal for the souls of Christ, that during one of the years in which he was tormented the most by chronic disease, he administered the sacrament of Confirmation to almost 30,000 persons.

When Bishop Marti died in 1852 Bishop Diaz Sanjurjo succeeded him as Apostolic Victor of Central Tonkin. About this time Tu-Duc began to persecute all Christians with renewed rigor and cruelty. Immediately the Bishop issued a pastoral letter, exhorting his faithful "to constancy and fortitude in faith, confidence in our Heavenly Father, penance and fervent prayer." Inflamed by divine love, and desiring to identify himself more and more with the Divine Model, he sighed for martyrdom as his only reward. As Bishop Sampedro, his Coadjutor and fellow-martyr, remarked, "as the most thirsty hart pants after the waters of the fountain, thus His Excellency, wounded by divine love, wishes martyrdom, the only means to satiate his ardent thirst of suffering with his Beloved. . . ."

Among the outstanding virtues of our martyr was a fervent devotion to Our Lady. He placed before her all his difficulties and asked her every day to grant him the favor of martyrdom. She did not delay long in bestowing this grace upon her faithful servant. In the year 1857, when he had exhorted his faithful in a special manner to love and serve Our Heavenly Mother, she rewarded him with the halo of martyrdom. He had been concealed in a house and just as he was leaving for a new hiding place, the soldiers saw him. The brilliance of his pectoral cross caught their greedy eyes and they snatched it from its place. They tied his hands and brought him to the authorities, who sent him to the Mandarin, accusing him of the crime of being a missionary. Found guilty, he was imprisoned at Nam-Dinh, where he remained two months in a sickening cell.

July 20, 1857. Our Blessed was on his knees praying, when a

messenger brought him the desired good tidings of his approaching martyrdom. At last the Lord and Our Lady had heard and answered his prayer. Now he heard the noise of the multitude and saw the elephants bearing the Mandarin and the other officials. The sound of the soldiers came to his ears, but he paid no attention to it because a stronger sound penetrated and rent his heart and soul: the plaintive sighing and lamentations of his beloved children was too much for his paternal heart. Now he was in the procession to his calvary. The soldiers wanted him to make haste but he was too weak; his feet were bloody from the wounds inflicted by the sharp stones of the road. This blood, left behind on those stones, was the seed that would soon germinate with strength immeasurable.

When they had arrived at the place of slaughter, the Mandarin spoke, "The King decrees that this teacher of religion be beheaded today. If the executioners have everything prepared, let them execute the sentence." A hushed silence . . . beating of hearts . . . heart-rending sighs . . . Bishop Diaz Sanjurjo had but heard the proclamation of his death, and his blood swelled up his veins, and filled with joy he could not help but open his mouth saying, "The King and the Mandarins have decided to have me beheaded today. I ask you to strike three times: the first stroke I shall receive as an act of thanksgiving to God, Who created me and brought me to Tonkin to preach His Religion; the second stroke, in acknowledgment and gratitude to my parents, who gave me being; the third I leave to my sheep as a testament, that they may be faithful and constant in death, emulating their shepherd and thus be worthy of the joys of everlasting happiness in the company of the Saints." This he said with great emotion: happiness tinged with sadness. Happiness, because the palm of martyrdom was his passport to eternal bliss; but sadness, because he knew that he was leaving his beloved sheep among voracious wolves. Then he added with paternal affection, "I am going to heaven, but you, my dear children, will remain here, where you will undergo great sufferings. You will be afflicted by hunger, floods, pestilence, and war." Finally, with the commanding and exultant voice of a victor, he spoke to the executioners, "I am ready to be beheaded."

Like the sheep in the slaughter, he meekly offered his head to be separated from the body. Again hushed silence . . . pale faces . . . hearts beating . . . one . . . two . . . three strokes of the sword, and a martyr's soul flew to heaven. The angels sang in heaven . . . on earth humble, loving souls rejoiced and at the same time lamented, for though it was true that they had seen a saint die, it was no less true that they had also lost a valiant, generous, and faithful shepherd.

THE SECOND PROTAGONIST

While this tragic part of the drama was taking place, another actor was preparing to go on stage. The second of the two Spanish missionaries, so far known to us only as Coadjutor of the martyred Bishop, was now ready to play his role on this bloody stage.

Melchior Garcia Sampedro was born in Asturias on April 28, 1821. Eleven years later he was studying the humanities at Barzana, and in 1835, he went to the University of Oviedo to study philosophy and theology. He was yet unaware that God had chosen him as a vessel of election; that God would ask of him more than He usually asks of most men. But it seemed to him that he was being called by God to be a martyr. So, generous of heart and faithful in the fulfillment of his duty, he now sought entrance into a missionary Order to gain the precious treasure divine goodness had placed before him. For this he asked God's help, knowing that "without Him one can do nothing" (John 15:5), but that "he could do all things in Him who strengthened him" (Philipp. 4:13). God answered his prayer by bringing him into contact with the convent in Ocana. He wasted no time in asking for the habit of the Order of Preachers. Here as a novice, dying many times daily by self-abnegation, he was rehearsing for the role of martyr he was to play before long in far off Tonkin.

After seven years of preparation he was ordained to the priesthood, on May 29, 1847. Nine months later he was en route to the Philippine Islands. Temporarily it seemed as if God had changed His plans concerning Father Sampedro's goal, for as soon as he arrived at Manila, he was appointed to teach philosophy at Santo Tomas University. Nevertheless, he was convinced that if God wanted him to be a martyr, He would find the surest way of bringing it about.

Within a year he was assigned to Tonkin, where he arrived in February, 1849. Many interesting facts concerning Blessed Melchior's missionary life and ideals can be learned from the numerous letters he wrote to his family and friends while laboring amid tribulations and persecutions in his mission field. His virtues also came to light through his pen. His love of suffering for Christ's sake was made manifest in a simple but meaningful sentence, "How sweet it is to suffer for God!" Hence his faithfulness in the fulfillment of his vocation of martyr.

Describing the cruelty and terror of the persecutions during the year 1852, he wrote, "King Tu-Duc, such is the name of our monarch, as great an enemy of the light of the Gospel as his own father (who sent so many martyrs to heaven, reserving hell for himself), has maintained in all their force the wicked decrees against the Religion of the Crucified. As if these were not sufficient to check his rage, he has

promulgated a new decree, offering a considerable reward in silver and honors to anyone who apprehends a minister of religion (a European being meant), and that the minister be beheaded immediately and his head thrown into the river, as a sign of contempt."

Night ministry was a characteristic feature of the missions in Tonkin during this period and the faithful flocked to the Holy Sacrifice of the Mass and rejoiced in seeing the missionary, not considering the imminent danger that threatened their lives. "What a sweet happiness, to see the persecuted faithful rejoicing at seeing us glad and being able to have a religious function! . . . He who protected Daniel and Eliseus, protects the missionaries also, who pass through the midst of those who seek them so anxiously, and are not recognized, because the soldiers, having eyes, do not see the anointed of the Lord. . . ."

Illness and bad weather were a source of happiness for these men of God. When he and the Vicar Apostolic fell ill, neither wished to make his sufferings known to the other, but Sampedro writes, "What joy for us when we shared with each other our troubles and convalescence, after the recovery! . . . Drenched from head to foot, covered with mud; with neither coat or clothes for change, we deemed ourselves happy, so much so, that the Vicar Apostolic and the Vicar Provincial of the Eastern Province could sing in a poor hut, with the greatest joy, and I forgot the pains of my feet to praise the Lord. I have no fear of exaggeration in saying that rarely do we have greater joy than during the strongest tribulations."

During Lent the work was redoubled. The missionaries preached retreats of ten days, "hearing confessions every night until one surrenders . . . What grief to see the people come together in order to go to confession and to have to wait three or four days and not be able to accomplish it!"

Father Sampedro had been in Tonkin for six years, when Bishop Diaz Sanjurjo received a brief from the Pope authorizing him to name one of the missionaries as his Coadjutor and to consecrate him with the title of Bishop of Tricomia. Bishop Diaz Sanjurjo did not need much deliberation to determine his choice. Though Father Garcia Sampedro was actually the youngest missionary at Tonkin, being now thirty-four years old, everyone knew his extraordinary virtue, his admirable talent, and his apostolic zeal. The consecration took place on September 16, 1855 in the cathedral. The ceremonies were celebrated with all solemnity and despite the dangers of the time, four bishops, thirteen missionaries, thirty-six native priests, and more than two thousand of the faithful were present. Such was the manifestation of the love of the faithful for Father Garcia Sampedro, that his heart

burst forth saying, "For me, I take pleasure in saying that I felt happier than any monarch of the world, and I could not succeed in giving thanks as I wished to the ineffable mercy of Our Most Beloved Lord towards His anointed and towards all who were there present." The ceremony concluded with a solemn "Te Deum" in thanksgiving.

His consecration as Bishop decided his vocation of martyr, for during those days, to be a Bishop in Tonkin was equivalent to being a candidate for martyrdom. During the short time of his episcopacy he worked hard but efficiently. Two seminaries, a house for contemplative souls, a hospice for orphans, two magnificent churches that are worthy of the name of cathedrals: all these owe their existence to the persevering efforts of Bishop Garcia Sampedro. He graphically describes his ministry as Bishop. "We walk from one place to another in the darkness of night, often arriving at midnight and finding the church filled with Christians who wait for us. Immediately I administer Confirmation, celebrate the Holy Sacrifice of the Mass, preach a sermon and make the act of thanksgiving . . . If I have to go to another place, having finished the Mass, I set out before day break . . . always on foot and discalced as is the custom in this country. The Bishops of Tonkin have no other means of transportation than St. Francis (mules). I do not doubt that you would either cry or laugh, if you saw me in my Tonkinese robes, with no other insignia of Vicar Apostolic than mud and clay"

July 8, 1858 was the last day on which Bishop Sampedro celebrated Mass, preached and administered the Sacraments. He was then in the town of Tien-Lao, exercising his pastoral ministry. The Mandarins were informed and surrounded the town with soldiers. By eight o'clock at night the Bishop was their prisoner. The persecutors carried him in a cage to the city of Nam-Dinh, where he became the laughing stock of the populace. This horrible twenty day imprisonment was almost unbearable, aggravated by the cramped quarters of the "cage," the malicious taunts and the disrespectful treatment of his person. The cage was finally moved to a public place that he might be mocked by the scum of the city. Some spat upon him; others shook the cage violently or pricked him with sticks or knives. All laughed in mockery. He suffered all this in silence, just as his Divine Model had suffered all affronts in silence on Calvary.

July 28. A vociferous multitude waited outside the city, feverish in anticipation of the execution. Suddenly a thunderous exclamation drowned all lesser sounds as five hundred soldiers marched with unsheathed swords, followed by groups of people bearing posters that displayed pictures of dragons and gods of their worship. Then two

elephants followed, bearing the mandarin and his assistant. In the midst of this savage crowd there was a man distinguished from all by his humble, prayerful, and serene expression. He had come but ten years before to preach God's word to the very ones who that day clamored with devilish hatred for his death. Bishop Sampedro had imitated Christ in numerous ways and now, more than ever before, he was truly another Christ, for Christ's passion was to be enacted again on that very spot.

At the sound of the trumpet the executioners began to prepare the victims for the execution of the sentence. Two of his catechists, who had been captured with him, were tied to two strong stakes and looked at him with eyes bathed with their own blood. His last blessing for them was, "Be strong, my sons, and fear not." Immediately the executioners beheaded the two catechists and, extending a rough woven mattress on the grass, forced the Bishop to lie on it. They tore off his clerical robes and stretched him out on the bed that would receive his blood. First, they tied him the form of a cross, intending thereby to mock both him and the Divine Model. Then, after disjointing his bones in a desperate effort to make his feet and hands reach the stakes, the trumpet blew a second time announcing the order of the Chief-Mandarin: "Cut his legs, his arms, and his head. . . ." And the multitude screamed, "Let him die!" When the raging voices had calmed down, the executioners proceeded to obey the order. Such cruelty has rarely been witnessed: twelve strokes of the axe on each knee and seven on each arm were required to sever those members and the blows left but a scarcely living maimed body. The only thing heard from the lips of the martyr was the word, "Jesus, Jesus, Jesus!" . . . A little later his head was rolling on the grass from the impact of the executioner's axe. Bishop Sampedro had fulfilled his duty; his vocation to martyrdom had become a reality.

Now the curtain falls. The drama has ended. The actors have received the prize of an immortal crown of glory. The Blessed Martyrs of Tonkin, who "despised the threats of men for the love of God,"⁸ have now received "the crown of life that God has promised those who love Him" (James 1:12).

⁸ cf. Dominican Breviary, *Benedictus Antiphon for the Feast of Many Martyrs.*

† FATHER HILARY REGIS AHERN, O.P. †

On December 13, 1954 death came suddenly to Father Hilary R. Ahern as the result of a heart attack. Several Dominican priests who were present administered sacramental absolution and shortly afterward he received Extreme Unction from another Dominican. Almost immediately his other Brethren in Providence gathered in the Fathers' Chapel at the College to recite the Dominican liturgical prayers. Amidst supplications to Our Blessed Mother, Father Ahern departed from this world.

Hilary Ahern, the son of Fred J. and Lucy McDonough Ahern, came into the world in New York City on October 23, 1910. His mother died shortly after giving birth to him. Hilary attended St. Ignatius Loyola Parochial School in New York City, Aquinas College High School in Columbus, Ohio, and Providence College, Rhode Island. He entered the Dominican Novitiate at St. Rose Priory, Springfield, Kentucky, where, on August 15, 1930 he received the habit of the Order from the hands of the Very Reverend J. P. Aldridge, O.P. The next year on August 16th Brother Regis Ahern made simple profession of vows before the same Father Aldridge. His years of philosophical training were spent at the Dominican House of Studies in River Forest, Illinois. Following this was a year of theology at St. Joseph's Priory, Somerset, Ohio from 1934-35, and three years of studying the same sacred science in the Dominican House of Studies at Washington, D.C. Brother Regis was ordained a priest on June 11, 1937 by Archbishop Michael J. Curley in St. Dominic's Church, Washington, D. C.

While at River Forest Father Ahern obtained his A.B. degree, and received a Lectorate in Sacred Theology in the House of Studies, Washington, D. C. In 1938 he went to teach in the Collegio de San Juan de Letran, Manila, Philippine Islands. 1940 saw him a professor at the University of Santo Tomas in the same city. While in Manila Father Ahern was a successful candidate for two degrees, becoming a Master of Arts and Doctor of Philosophy.

After a short leave of absence in 1941, he returned to Santo Tomas and was soon confined there and at Los Banos by the Japanese invaders, an imprisonment which lasted until 1945. In both places Father Ahern showed a true Dominican spirit. Through instructions and Baptism he won many souls for Christ and even at the risk of his own life he carried on his ministry. Only humility prevented his re-

ceiving from the United States Government the public recognition merited for his heroic patriotism.

Upon his return to America Father Ahern was in a frail condition. But it was not long before he happily accepted a teaching assignment at Our Lady of Cincinnati College. Following seven years of dutiful service in Cincinnati, he came in 1952 to the faculty of Providence College where he taught philosophy and theology. At the time of his death he held the office of Chairman in the Department of Theology.

At 10:00 A.M., December 16, 1954, in St. Pius Church, Providence, a Solemn Pontifical Mass was offered for Father Ahern by the Most Rev. Russell J. McVinney, D.D., Bishop of Providence. His deacons of honor were Very Rev. F. J. Baeszler, O.P., and Very Rev. J. D. Walsh, O.P. The President of Providence College, Very Rev. Robert J. Slavin, O.P., was Archpriest, with Rev. John D. McMahon, O.P., acting as deacon and Rev. J. S. McCormack, O.P., as sub-deacon. The eulogy was preached by Rev. J. J. Molloy, O.P. The other ministers at the funeral Mass were: acolytes, Rev. V. F. McHenry, O.P., and Rev. R. D. Daniilowicz, O.P.; thurifer, Rev. L. E. Schnell, O.P., book bearer, Rev. J. D. Skalko, O.P.; mitre bearer, Rev. E. A. Hogan, O.P., and gremial bearer, Rev. E. H. Putz, O.P. Present at the funeral were Rt. Rev. Justin Najmy, D.D., pastor of St. Basil's Church, Central Falls, R. I., several priors and other representatives from the Dominican Houses in the East. The burial took place at the Providence College Cemetery, Providence, R. I.

To Father Ahern's family and friends *Dominicana* offers sincere and heartfelt expression of sympathy. *May his soul rest in peace!*

† FATHER ALBERT BASIL DAVIDSON, O.P. †

On October 2, 1954, Father Albert B. Davidson died at St. Joseph's Hospital in Pittsburgh, Pennsylvania. His death came as the result of a long illness.

Father Davidson was born in Redburn, Pennsylvania, on February 22, 1903. He was the youngest of ten children in the family of James and Catherine Clancy Davidson. His father came from Scotland, and his mother from Ireland. He received his early education at Holy Cross Parochial School in Pittsburgh before attending Aquinas College High School in Columbus, Ohio, and Providence College in Rhode Island. After entering the Dominican Novitiate at St. Joseph's Priory, Somerset, Ohio, he was clothed in the habit by Rev. J. C. Brady, O.P., on the feast of the Assumption, 1924. On August 19th of the next year, Brother Basil, as he was called in religion, made simple profession of vows before the Very Rev. Raymond Meagher, O.P., who was then Provincial of St. Joseph's Province. Following profession he was sent to the Dominican House of Studies, River Forest, Illinois, for the philosophy course from 1925-28. Then Brother Basil went to the House of Studies in Washington, D. C., for his training in theology. On June 15, 1931, at St. Dominic's Church in Washington D. C., he was ordained a priest by Archbishop Michael J. Curley of Baltimore.

Father Davidson's first assignment was to St. Vincent Ferrer's Priory in New York on September 8, 1932. The following year, on September 1st, he was transferred to St. Catherine's Priory of the same city. Then, on November 11, 1935, Father Davidson went to the Priory of St. Antoninus in Newark, New Jersey, as subprior and procurator. He was elected prior of St. Antoninus on December 20, 1941. At the time of his death his house of assignment was St. Raymond's Priory, Providence, Rhode Island.

Father Davidson held a Master's degree from the Catholic University of America. His capabilities are well evidenced by the fact that he was chosen for the responsible office of prior rather early in his Dominican life.

The first solemn Mass for the happy repose of Father Davidson's soul was offered at St. Wilhedren's Church in Pittsburgh on the 4th of October with the Very Rev. John D. Walsh, O.P., celebrating. The Very Rev. J. B. Reese, O.P., acted as deacon, Rev. Charles McKenna, O.P., as subdeacon. The Very Rev. James J. McLarney, O.P.,

preached the eulogy. Several diocesan priests and Dominican Fathers were present for this Mass. At St. Joseph's Church in Somerset, Ohio, the Very Rev. John D. Walsh celebrated the funeral Mass with Rev. Paul Elnen, O.P., acting as deacon and Rev. Edmund E. Connolly, O.P., as subdeacon. The eulogy was given again by the Very Rev. James J. McLarney. The burial took place in the community plot of St. Joseph's Priory.

To Father Davidson's two brothers and to all his friends, *Dominicana* offers heartfelt condolences. *May his soul rest in peace!*

† THE VERY REVEREND ROBERT GREGORY LYONS, O.P. †

On February 9, 1955, the Very Reverend Robert Gregory Lyons died in St. Joseph's Infirmary, Louisville, Kentucky. He had been ill for one month and in his last week realized that his long life of almost 81 years was drawing to a close.

Father Lyons was born in Washington, D. C., on February 18, 1874, one of six children of Denis J. and Mary O'Mara Lyons. He attended St. Aloysius Grammar School in that city, and went to St. Laurent College, Montreal, Canada, for his secondary school training. At Mt. St. Mary's College, Emmitsburg, Md., Robert Lyons received his college education. His Dominican Novitiate at St. Rose Priory, Springfield, Ky., began with the clothing in the habit of the Order on September 10, 1896. One year later Brother Gregory, as he was called in Religion, made profession of vows in the same convent. Following his studies in philosophy and theology at St. Joseph's Priory, Somerset, Ohio, he was ordained a priest there on July 22, 1904 by Bishop James J. Hartley of Columbus. Father Lyons took his final year of theology at the newly opened Convent of the Immaculate Conception in the city of his birth.

In September, 1906 his many years of Dominican service to the Church were begun as a parish priest in Holy Name Church, Kansas City, Mo. Father Lyons' next assignment was to Holy Rosary Priory, Minneapolis, Minn., in March, 1908. He then went to Holy Trinity, Somerset, Ohio to help with parish work and the *Rosary* magazine. The year 1914 brought Father Lyons to St. Louis Bertrand Priory, Louisville, Ky., where he labored for the remainder of his long life. In 1918 he was made sub-prior, an office dutifully fulfilled by him until his death 37 years later.

During his several decades of service at St. Louis Bertrand's, Father Lyons baptized 632 persons and officially witnessed 519 marriages. He was confessor and counselor to thousands of Louisville Catholics. For many years the Holy Name Society was also under his direction. He served too as chaplain for the Sisters of Good Shepherd, Sisters of Mercy, Visitation Home, Holy Rosary Academy, and the Carmelite Monastery. Forty years ago Father Lyons was chaplain at the House of Correction, which was then located on the present site of the University of Louisville. On July 22, 1954, when he celebrated his golden jubilee as a priest, a grand expression of gratitude was given to Father Lyons for his priestly labors in Louisville. Archbishop John

A. Floersch presided at the Mass of thanksgiving offered in St. Louis Bertrand's Church. A testimonial luncheon was held in the Pendennis Club, and in the evening the people of Louisville, who were close to Father Lyons' heart, expressed their personal congratulations in the parish hall. During the jubilee celebration, he received a congratulatory letter from Vice President Nixon and was made a Kentucky Colonel by Governor Lawrence Wetherby.

In St. Louis Bertrand's Church on February 12th the Most Rev. John A. Floersch, Archbishop of Louisville, offered the solemn funeral Mass for Father Lyons. The deacon was Very Rev. Albert Musselman, O.P., with Rev. Joseph Briggs, O.P., acting as subdeacon. Diocesan priests served as minor ministers at the Mass. The eulogy was preached by Rev. Edward Finnen, O.P. Present at the Mass were the Most Rev. Charles G. Maloney, Auxiliary Bishop of Louisville, the Very Rev. William D. Marrin, O.P., Vicar Provincial of St. Joseph's Province, four Monsignori and a number of Dominican and diocesan priests. The burial took place at St. Rose Priory Cemetery, Springfield, Kentucky.

To Father Lyons' nieces and to all his friends *Dominicana* offers deepest sympathy. *May his soul rest in peace!*



FRIARS' BOOKSHELF



The Third Revolution. By Karl Stern. New York, Harcourt, Brace and Company, 1954. pp. 306. \$4.00.

Because of the apparent frequency of neurological disease ("There is a strong possibility that neurotics form a majority of mankind in our present civilization"), and the consequent volume of literature dealing with this phenomenon, even the man on the street is becoming at least conscious of the existence and the mysterious influence of the Unconscious upon human life. Thus far Christian writers on this and allied subjects have been few. Dr. Karl Stern now presents a work apt to give a solid basis for a more confident approach to a discipline heretofore suspect, that of psychoanalysis.

The two preceding revolutions as conceived by the author were occasioned by the writings of Darwin and Marx. Of these two men, the first was a thoroughgoing biologist, and the second has at least this recommendation, that he was acutely aware of the social evils of the predominant economic system of the nineteenth century. But when their thought had been sifted through several generations, all that was left was a residue which might be termed as "reductionist." The disciples of Darwin reduced man to the state of the brute. Marx' followers degraded him to being a plaything of economic forces over which he has no control. So Dr. Stern warns against a possible third revolution, wherein the reductionist "superstructure" of the Freudian psychoanalytic method, which is really scientific positivism, would be the basis for the treatment of all neurological disorders, personal and social (as indeed it is even now with many non-Christian sociologists and psychologists). Of course this vitiates all the possible good of the method.

Can Christian philosophy, then, be the gainer when psychoanalysis is put to its proper use, that is, when it is divested of this scientific reductionism? This is the question which Dr. Stern sets out to answer. His method is historical, and part of the book therefore relates the developments in the field of experimental psychology during the past century. The author's wide clinical experience makes it possible for

him to draw freely from actual cases to illustrate what insights depth-psychology can give to personality problems.

The weight of the evidence brought to bear supports the claim that the psychoanalytic method, considered apart from any attempt to make the Ego, Id, and Superego the complete picture of human existence, is orientated toward a Christian personalist philosophy. This is not to deny that "there remains one thing to be added—the world of Grace."

Considered even apart from its specific subject, this book is an example of a healthy intellectualism, in which truth is accepted wherever it is found, and then woven into the Christian scheme of things.

B.M.S.

The Sacraments in the Christian Life. By M. M. Philipon, O.P., S.T.M.
Translated by Rev. John A. Otto, Ph.D. Westminster, Maryland,
The Newman Press, 1954. pp. 394. \$4.25.

Christ Acts Through the Sacraments. By A. M. Roguet, O.P. Translated
by the Carisbrooke Dominicans. Collegeville, Minnesota, The Liturgical
Press, 1954. pp. 162. \$2.00 (cloth), \$1.25 (paper).

Two excellent works in the field of Sacramental Theology by renowned French Dominicans have appeared in English translation in this country. The central theme of both books is the mystery of Christ's activity in the Sacraments, an activity that is dynamic, transcending the limitations of history, time, and space. A secondary theme recurring throughout the books is the public and social nature of the Sacraments in the life of the Mystical Body of Christ.

In *The Sacraments in the Christian Life*, a monumental treatise, Father Philipon masterfully explains all the elements of the spiritual life in the framework of the seven Sacraments. Discussing the Sacraments one by one in their traditional order, he points out their special relations to the central mysteries of the Faith and the virtues and gifts connected with each Sacrament. The book is too comprehensive to summarize adequately. An example will illustrate the thorough treatment given to each Sacrament. The Holy Eucharist is considered in three chapters (89 pages): the first considers the Eucharist as Sacrament, the other two treat the Sacrifice of the Mass. The first chapter on the Eucharist as Sacrament explains the doctrine of the real presence, our Communion with the Body and Blood of Christ, the Soul of Christ, the Person of the Word, the Blessed Trinity, our unity in Christ, and Our Blessed Lady as the exemplar of communicants. *The*

Sacraments in the Christian Life is particularly noteworthy for its theological procedure, use of Sacred Scripture and the liturgy, and faithfulness to tradition of the Fathers and the doctrine of St. Thomas Aquinas. Footnotes and references are plentiful, e.g., the chapter on Baptism alone has 85 footnotes, the chapter on Confirmation 78, etc.

Father Roguet's *Christ Acts Through the Sacraments*, like his earlier work, *The Mass*, was written for Catholic Action groups. This little book has three main sections: a general treatment of the Sacraments, a particular study of each Sacrament, and some notes on the Sacraments and the spiritual life. The book is a collection of lectures and radio talks, popular in tone and replete with examples and applications. E.g., "The priest *celebrates* the sacraments; he does not merely 'distribute' them, like a chemist's assistant serving a customer with the required bottle or box of pills from the shelf of his dispensary." In his effort to make the doctrine intelligible Father Roguet does not sacrifice clarity and precision of terms.

Both of these books are the fruit of long years of teaching and preaching. They are written in the style most appropriate for their particular purpose and intended readers. We are happy to give both of these books a hearty recommendation to their respective audiences.

J.M.D.

My Servant, Catherine. By Arrigo Levasti. Translated by Dorothy M. White. Westminster, Maryland, The Newman Press, 1954. pp. 406. \$4.00.

In the citizenship both of spirit and of flesh Catherine of Siena was a titan. The breadth of her life staggers comprehension. Like a colossus she stood astride the boundless gap between matter and spirit, with firm footing on either shore of earth and heaven. Her body seemed no more than the outer covering of an angel, yet she was a woman, wholly devoted to her fellow men, whose influence upon society was incredibly potent. She was a samaritan to the poor and a prophet to the powerful, an apostle to the wayward and a paragon to saints, a counselor to popes and a steward to the Church. In a lifetime crammed with ecstasies, visions, miracles, and charisms of every sort, nourished by nothing but the Eucharist and scarred with the stigmata of Christ's passion, this "greatest woman of Christendom" was deeply enmeshed in fourteenth century political enterprises and became the mighty oarsman of the Bark of Peter. And at the apex of activity she could announce with seraphic assurance, "Take it for certain that my

soul contemplated the Divine Essence, and that is why I live with such impatience in the prison of the flesh."

To a disenchanted generation Catherine is a prodigy of enduring fascination. In an intellectual climate where only the explicable can be admitted, the inexplicable insinuates itself with captivating persistence; and minds diluted by the dogma that only the demonstrable is possible find the demonstrably impossible uncommonly seductive. A woman radiant with the infinity of spirit entralls an age narrowed and gnarled in the servitude of matter.

This modern interest in St. Catherine finds its flowering in the profusion of recent books about her. Biographies of the Sienese mystic, in English alone, are now enough to fill several shelves, and many of them are the splendid products of gifted writers and able scholars. With such an extensive body of literature already extant, in order to warrant publication new books must be either original in matter or distinctive in mode.

As to content, *My Servant, Catherine* covers much the same ground as all the important biographies of the Seraphic Virgin. Against a thoroughly drawn historical setting, Professor Levasti presents the myriad details of her life and action competently and exhaustively, interweaving substantial portions of her written works. It is in mode that the book is distinctive, rather than in matter. Catherine's life and her mystical experiences, especially, are elaborately interpreted according to the norms of modern psychoanalysis. This pervasive psychical method is the distinguishing feature of the book, but it is also its least appealing quality. A scientific psychoanalysis seems at once presumptuous and naive, and is quite unconvincing. But this dissatisfying characteristic does not seriously mar an otherwise fine biography which takes its place with honor beside the other great books about St. Catherine.

B.L.K.

A Survey of Protestant Theology in Our Day. By Gustave Weigel, S.J.
Westminster, Md., The Newman Press, 1954. pp. 58. \$90.

The value of this work is that it actually does what the title indicates: it surveys contemporary Protestant theology in its American manifestations, and does it well. Father Weigel divides American Protestant theology into three main branches, the Left, Center, and Right, according to the nearness of approach to a literal acceptance of the supernatural and of divine revelation. The various ranges of thought within each main branch are then described, along with the

names associated with each viewpoint. Since this is only a survey, it cannot and does not attempt to thoroughly analyze any particular man or viewpoint. Yet precisely because it does not attempt this, it can and does indicate the various wide areas of opinion, and give the proper perspective of the whole which will serve as a starting point for further investigation.

The need of priests and seminarians for an adequate knowledge of current Protestant theology was strongly emphasized by Pius XII in his *Humani Generis*. In his Foreword, the author effectively quotes from this encyclical in reference to Protestant thought: "All this evidently concerns our own Catholic theologians and philosophers. They have a grave responsibility for defending the truth, both divine and human. . . . Moreover, there is some truth underlying even these wrong-headed ideas: yes, and they spur the mind on to study and weigh certain truths, philosophical and theological, more carefully than we otherwise should."

As far as we know, this work of the learned Jesuit is the only one in its field. It is certainly worth studying, yet just one reading will give a much deeper appreciation of the Protestant mind, an appreciation which should prove invaluable in convert-instruction. Here is a book that we highly recommend to every seminarian and priest. D.K.

Soren Kierkegaard and Catholicism. By H. Roos, S.J. Translated from the Danish by Richard M. Brackett, S.J. Westminster, Maryland, The Newman Press, 1954. pp. xx, 62. \$1.25.

The publication of the present monograph is a further indication of the increasing interest aroused among Catholic thinkers by the work of Soren Kierkegaard, the nineteenth century Danish Lutheran theologian, who is acknowledged as the intellectual progenitor of modern existentialism. The author seeks to discover, both from the opinions of Kierkegaard's contemporaries, and in the Dane's own works, evidence of the influence which Catholic thought exercised upon him. Father Ross contends that the influence was present and he gives manifestations of it from many of Kierkegaard's writings. Moreover, the fact that the latter's contact with Catholic thought was slight, was not due to his rejection of it, but rather to the geographical isolation of Denmark and to the sorry state of Catholic thought in the nineteenth century.

There were many points, however, at which Kierkegaard was at

variance with Catholic doctrine. They are delineated in a general way by the author. Nonetheless, the judgment of Hoffding still stands as a presage of what might have been, had not Kierkegaard passed away in mid-life, for he was an honest man and a conscientious thinker: "The attack Kierkegaard launched upon the established Church and the notion of Christianity was based upon a similar position held by John Henry Newman a few years earlier, when he attacked the Anglican Church and thereby was led to embrace the Catholic faith. . . . Since Kierkegaard frequently declares that Christianity is distorted in the Protestant Church to a far greater degree than in the Catholic Communion, he is in close agreement with Newman, whose acquaintance, unfortunately, he never made. We shall, however, not venture to say that Kierkegaard, had he lived longer, would have traveled the same path as Newman."

This work constitutes an excellent introduction to Kierkegaard, and to that concept of existence which has made him famous. The translation is excellent. Newman Press is to be complimented on the excellent format of this monograph, both in type readability and in styling, a satisfactory departure from the usual stodgy appearance of such publications.

R.F.C.

The Priest In Our Day. Compiled by Francis Edward Nugent. Westminster, Maryland, The Newman Press, 1954. pp. 192. \$2.75.

"For every high priest taken from among men is appointed for men in the things pertaining to God, that he may offer gifts and sacrifices for sins" (Hebrews 5, 1). These words of St. Paul aptly represent the theme of this anthology, since they serve as the basis for the ordering of the articles, giving the compilation a coherent unity that otherwise might be lacking.

Each article contains a wealth of material for meditation and has its own particular merits so that it is difficult to cite any one article as outstanding. They are drawn from a variety of sources, including the Encyclical *Menti Nostrae* of His Holiness Pope Pius XII which fittingly holds first place. Both the interior and apostolic life of the priest are treated adequately through the practical consideration of such subjects as the dignity of the Priesthood, the personal sanctification of the priest, and the proper care and direction of souls. The active parish priest will find this book suitable for spiritual reading and especially fruitful during the time of retreat.

R.L.E.

The National Pastoral of the American Hierarchy (1792-1919). Compiled with a Foreword, Notes and Index by Rev. Peter Guilday, Ph.D. Westminster, Md., Newman Press, 1954. pp. xi, 358. \$5.00.

This volume is a collection of all the pastorals issued by the Hierarchy to the Church in America from colonial days until 1919. There are thirteen altogether, from that of Bishop John Carroll in 1792, to the one issued by the American Bishops immediately following World War I.

In this collection one can trace the history of the Catholic faith in this country from the establishment of the Hierarchy to the end of the episcopacy of Cardinal Gibbons. In reading the letters, one graphically meets the problems and events which have confronted the Church in this country in its growth through succeeding eras—problems such as trusteeism, the lack of a native clergy, the disintegration of Church discipline due to rapid geographical expansion. Today these particular difficulties have disappeared; some, indeed, like trusteeism, are now unfamiliar terms. But other problems, which one sees constantly discussed from the very first pastoral, still beset the Church in the United States—bigotry and hatred of the Church, mixed marriages and divorce and the need for the Catholic education of youth. The continued concern with problems such as these gives the reader a sense of continuity with the past and a realization of the particular environment of the Church in America.

As the editor astutely observes, these documents "offer a prudent and sagacious commentary upon the events of the past and upon the influences which have at various epochs affected the Catholic life of our beloved country. Scarcely a single problem which exists today in the Church of the United States has escaped the attention of the assembled prelates, and in many of these serious reflections upon the critical situations that arose in the past, the present-day reader will find direction and guidance for problems that, while apparently new, are already solved in these *Pastorals of the American Hierarchy*."

M.E.

Signs and Symbols in Christian Art. By George Ferguson. New York, Oxford University Press, 1954. pp. xiv, 346. \$10.00.

All art is a translation. It is an expression in the artist's chosen medium of a concept existing in his mind. As in translations from one language to another, the artifact is never a completely adequate expression of the original. The intellect is a spiritual faculty and the

medium of the artist is material; so it follows that the nobler the concept the more difficult its expression. At the top of this hierarchy of nobility are the concepts of the eternal religious truths. Since the supernatural exceeds man's intellectual capacity in the first place, it can be well appreciated that religious art presents special difficulties.

To surmount this obstacle, religious artists always have had recourse to signs and symbols for the representation of things which they are otherwise incapable of expressing. Some understanding of the language of these symbols is necessary to an intellectual appreciation of such works of art. This is particularly true of a period so rich as that commonly called the Renaissance. Yet for many years there has existed, in English at least, a surprising lack of any comprehensive guide to the symbolism of this era. The Rev. Mr. Ferguson's book closes this gap in our knowledge with amazing fulness and clarity. It is safe to say that no student of Renaissance art can truly claim a competent knowledge of the subject without a grasp of the contents of this book.

The book itself is a fine example of the art of book-making. Format and printing are superb. Particular mention must be made of the line drawings illustrating most of the entries in the text. In addition there are 16 plates in full color and 96 in black-and-white, all taken from the collection of the Samuel H. Kress Foundation. The text is a model of simple clarity. The individual entries are divided into 14 broad categories such as animals, birds, and insects; earth and sky; and the human body. Other categories include explanations of personages and incidents commonly represented.

One does not like to cavil. Yet a few objections must be mentioned. First of all the title is too broad. The renaissance was only one of many periods of Christian art and had many symbols proper to it alone, and many symbols and signs of other periods find no place here. Again the author's Protestant background has occasionally obscured his scholarship. Thus the deutero-canonical books of the Bible are said to be from the "sacred literature of the Alexandrian Jews" without mentioning that until the reformation they were part of the Bible for all Christians, still are for many, and were for the artists in question. There are also some positive errors. Some are fairly common, such as calling the color of penance in the Liturgy purple instead of violet. Others are rather curious, as having St. Dominic born in Calahorra instead of Calaruega. Still others are egregious errors as in making St. Catherine of Siena enter the convent and then leave to work in the world, or putting St. Thomas in a Benedictine habit. One suspects that

while the author's reading is quite extensive, it is not very deep in places.

But the book unquestionably deserves a place in any art library.
A.M.W.

Our Lady Speaks (Thoughts on Her Litany). By Leon Bonnet. Translated by Leonard J. Doyle. St. Meinrad, Indiana, A Grail Publication, 1954. pp. 283. \$3.00.

"Why is it, my child, that all truly Christian souls experience such joy and delight on hearing the name of 'Holy Mary'?" It is precisely the answer to this question which Pere Bonnet has succeeded in presenting to his public. He has utilized an extraordinary literary medium: the Blessed Virgin speaking in the first person, commenting on each title of the Litany of Loretto, and relaying to us her carressing corrections and maternal encouragements. However, in reading these "oddly egotistical" words which Our Blessed Mother speaks, we are in no danger of decreasing our estimation of her sublime humility. Far from degrading her, the literary device chosen by the author gives us a greater insight into the two-fold standard of all her earthly and heavenly actions—her great love of God and mankind.

Following the order of the Litany, each chapter has a sub-title indicative of the matter under consideration. These include Mary's privileges, graces and virtues, her matronly role toward us, and our veneration which is due to her. For example, under the title Mother Most Pure the chapter treats of Mary's preservation from personal sin; House of Gold calls Mary to mind as the model of neighborly love; Health of the Sick describes her working for healthy souls; and under the title Queen of the Most Holy Rosary we find an excellent synthesis of all the devotions. Frequent recourse to Sacred Scripture, the Liturgy, and the Fathers of the Church, as well as to the other fonts of theological knowledge enrich each of the short chapters. Clothed in a conversational style, the brief paragraphs provide excellent fare for meditation.

Once accustomed to the astonishing method of presentation, the reader will be inspired to the imitation of Mary. Whatever his walk in life, Mary will have something to say to him. In *Our Lady Speaks* it is Mary who points out the practicality of her own virtues; it is Mary who shows the fundamental remedies for public and personal problems of the day; it is Mary who says "Do not grow weary, therefore, my child, of addressing to me those repeated petitions, 'pray for us' . . . which . . . bring me immense pleasure."

J.D.L.

Approaches to God. By Jacques Maritain, translated from the French by Peter O'Reilly. New York, Harper and Brothers Publishers, 1954. pp.xvi, 128. \$2.50.

In this, the first of a series of books intended to present the views of the great minds of our times upon current philosophical and religious problems, M. Maritain briefly treats of the various ways in which the human intellect can attain to a natural knowledge of God. He first examines our pre-philosophic knowledge about God, secondly our philosophic knowledge, in which he includes the five ways of St. Thomas and a "sixth way" of his own, then the ways of the practical intellect, and finally the natural desire to see God.

Throughout most of the book M. Maritain exhibits that clear and original thought which has stamped him as one of the foremost philosophers of our day. However, because of certain obscurities and points of doctrine to which exception must be taken, this work fails to measure up to his usual high standards. Maritain's conception of the problem of intuitive knowledge, which seems to constitute the pre-philosophic knowledge, to be the foundation of the "sixth way," and to enter into poetic knowledge, is open to criticism. His contention is that we have an intuitive knowledge of a being "completely free from nothingness and death," following upon the intuition of our own being and finiteness. He is absolutely correct in saying that the knowledge of our own existence is intuitive—we do not reason to it. However, the step from this knowledge of our own existence to that of a transcendent and absolute existence comes only after a long reasoning process. This knowledge of God, which Maritain proposes as intuitive, forms the essence of his pre-philosophic approach.

M. Maritain then explains the philosophic approaches to God as He is attained through the five ways of St. Thomas. Here he is at his best and displays an ability to make the "quinque via" intelligible to modern philosophers of non-Thomistic schools. Unfortunately, the "sixth way" which he proposes—the logically-formulated expression of the intuitive knowledge had pre-philosophically—seems to say that the spiritual nature of the intellect demands its preexistence in that which is the exemplar of all intellects, namely God, which exemplar must itself be independent. As formulated, the probative force of the argument hinges on the fourth way of St. Thomas, with dependence, of course, on the principle of causality. Thus, devoid of certain logical deficiencies which the argument seems to have, it still would not constitute a new way. In fairness to M. Maritain it should be admitted that certain sections in the development of this "sixth way" and of the

intuitive knowledge were somewhat obscure to this reviewer and may have been misinterpreted.

In certain other minor points M. Maritain deviates from the normal Thomistic doctrine. While speaking of poetic knowledge and also of moral knowledge he refers to them as non-rational and non-conceptual. However, as long as this knowledge is reflective of things or abstracted from them, it will necessarily be conceptual. He also proposes knowledge and love as transcendental properties of being, but in so doing he has defined both in such a generic manner as to alter their true natures. His explanation of man's natural desire to see God does not seem consonant with the commonly accepted Thomistic opinion which holds this desire to be elicited and free.

An appendix to the book contains certain texts of St. Thomas which pertain to the problem under consideration. It might be noted that in these texts, translated by Anton Pegis, "esse," which from the context definitely means "existence," has been rendered "being," thus opening the field for possible criticisms of St. Thomas' concepts of being and existence. The introduction to the book, written by Ruth Nanda Anshen, proceeds in a humanistic and existentialistic tenor, and for this reason should be cautiously read by Catholics. Despite these criticisms the book abundantly manifests M. Maritain's command of Thomism. Much can be gained from his treatment of the five ways and especially from his explanation of the poet's mode of procedure, a field of knowledge into which the author has done more extensive investigation than any other twentieth century scholastic.

C.M.B.

Pio Nono. By E. E. Y. Hales. New York, P. J. Kenedy & Sons, 1954.
pp. 352. \$4.00.

This is a story of the Europe seen by Pope Pius IX, and of Pope Pius as he appeared to 19th century Europe. It was a time of profound political and ideological turmoil, for during Pio Nono's pontificate the foundations were laid for both modern Europe and the modern papacy. E. E. Y. Hales, in this dramatic and colorful study, makes a re-evaluation of that historically important but neglected period. Modern historians have been content to accept the biased judgments of contemporary commentators, feeling that the time is not yet ripe for a reappraisal. The author feels otherwise, and his scholarly and discerning work is a forceful argument in his favor.

When Mastai Ferretti became Pope Pius IX he was hailed as the

Liberal Pope. The great drama of the Risorgimento was about to begin; and Italy, filled with youthful optimism and a burning desire for liberty, especially took to its heart the progressive Cardinal-Bishop of Imola. Beyond the Alps there was a corresponding outburst of joy in that happy summer of 1846. Even in England the Pope was hailed by the Master of Balliol as a "capital fellow." But thirty-two years later, the Roman mobs threw mud from the banks of the Tiber at the coffin which carried the remains of Pio Nono.

The history of this change in feeling is the theme of Mr. Hales' book. It includes the initial attempts of Pius IX to guide his beloved Italy during her first steps for political reform; the rise and fall of the Roman republic of Mazzini and Garibaldi and the establishment of the united states under Cavour and Victor Emmanuel; the flight to Gaeta and the white flag on the dome of St. Peter's, looking down on a conquered Rome. Amidst such political strife, there is also the story of the proclamation of the dogmas of the Immaculate Conception and papal infallibility; and the vicissitudes of the Liberal-Catholicism of such men as Montalembert, Döllinger, and Lord Acton.

Throughout this work, the author displays a painstaking scholarship, which enables him to penetrate into this complex period with clarity and understanding. But it is mainly in his sympathetic evaluation of the pope, portraying both his greatness and his shortcomings, that Mr. Hales shows his ability to make a prudent historical analysis. With equal skill, he describes the strange personality of Cardinal Antonelli, the pope's astute and crafty Secretary of State. Still his attempt to show why a man of Pius' integrity could employ so dubious an agent, while plausible, is unconvincing. Such an anomaly will probably never be explained satisfactorily.

The leaders of the Europe seen by Pio Nono have turned, as the author tells us, from Mazzini into Mussolini and from Herder into Hitler. These are the fruits of the Risorgimento and 19th century liberalism. The pope, the "arch-reactionary" in the eyes of the liberals, has left behind the modern papacy as the fruit of his work. We can only hope that the lives of the modern popes are written by as gifted a biographer as the author of *Pio Nono*.

T.Q.

School of Darkness. By Bella Dodd. New York, P. J. Kenedy & Sons, 1954. pp. 264. \$4.00.

In this day and age when mankind is burning incense before the god of Humanism, it is indeed an unusual and a rare thing to find

someone not only admitting that they were wrong, but admitting that intellectual pride was the reason for their persevering in error. Yet this is exactly what Bella Dodd has done in her book, *School of Darkness*.

Born and raised on a farm in Southern Italy, Bella joined the rest of her family here in America at the age of six and after completing her early years of schooling, she entered Hunter College in New York City. Her idea was to become a teacher and her creed was to be one of fellowship. At this stage of her life, Dr. Dodd tells us, "a stubborn pride developed in my ability to make judgments" and ". . . though my heart wanted to accept that which I felt stirring within me I could not, for I already had an encrusted pride in my own intellect which rejected what I felt was unscientific." After graduating from Hunter in 1925, Bella taught high school for a few months before she accepted a position in the Political Science Department at her alma mater. In her eagerness to help the working class, she joined the Teachers Union and the remainder of the book reveals the manner in which the Communists used this and other unions to further the ends of Communist ideology, and also recounts Dr. Dodd's activities as a Communist until her expulsion from the Party in June, 1949.

School of Darkness is a thought-provoking book. It may be read with profit by any parent whose children are exposed to the methods of progressive education in contemporary Schools of Darkness. But it is her fellow teachers who stand to profit most from the lesson Dr. Dodd's life-story teaches. "Education for education's sake" is revealed as the basic fallacy which has perpetuated an endless procession of blind teachers leading the blind. After many years of bitter experience, Bella Dodd concludes, "One thing has become transparently clear to me: rounded education includes training of the will as much as training of the mind; and mere accumulation of information, without a sound philosophy, is not education."

D.F.S.

St. Dominic—Servant But Friend. By Sister M. Assumpta O'Hanlon, O.P.
St. Louis, Mo., B. Herder Book Co., 1954. pp. 182. \$3.50 (cloth),
\$2.00 (paper).

A saint of the Middle Ages, hardly known in our time, appears again in the pages of his latest biography written by one of his daughters in Australia. *St. Dominic—Servant But Friend* is a majestic portrait of the founder of the Order of Preachers. Through her deft pen, Sister M. Assumpta, O.P., has woven a fabric of St. Dominic's life

that reads like a novel. Yet there has been a constant loyalty to historical fact while accommodating the fictional contributions of literature to his life.

Sister Assumpta's style of writing is distinctive. Once the rhythm is grasped the story rolls along smoothly. The assimilation to the narrative of phrases and sentences quoted from other authors is unique and gives the reader a conviction of historical accuracy. Worthy of note, too, is the fascinating title of each chapter. These titles indicate the theme or central idea of the chapter. These elements are so artfully blended together that a pleasing romantic touch courses through the whole biography. One other element especially deserves attention and that is the accommodation of biblical texts. This technique is interesting. For example on page sixty-eight of the chapter entitled "Go Preach My Rosary" eight verses of *II Machabees* are accommodated to the famous battle of Muret where De Montfort's troops were outnumbered and yet won a victory.

St. Dominic—Servant But Friend rates with the best of his biographies. A place should be reserved for this book in the library of every Dominican, whether religious or tertiary. Its reading will provide the occasion for a renewal of St. Dominic's spirit in their lives as well as the refreshing memory of the promises he made on his death bed to his children. Read *St. Dominic—Servant But Friend* and meet one of the greatest saints of the Middle Ages. J.McC.

The Litany of Loreto. By Fr. Richard Klaver, O.S.C. St. Louis and London, Herder, 1954. pp. 227. \$3.75.

The origin of litanies can be traced to the earliest days of the Church. The best known of all those which sing the praises of Mary is the Litany of Loreto. It was composed after the plan of several other Marian litanies of earlier date and was adopted in the famous shrine of Loreto, whence it takes its name. Father Richard Klaver, O.S.C., has taken this litany with its forty-nine invocations and has used it as a framework upon which he builds a scholarly and devotional exposition of Mariology.

The author introduces each title of Our Lady and then proceeds to give its scriptural and theological basis. He has successfully combined the doctrinal and theological points of view with the devotional, with particular emphasis upon the doctrine. This sound work draws heavily upon Sacred Scripture, the teachings of the Church, patristic literature, the liturgy and the common teachings of theologians, espe-

cially of the Thomistic school. Even when considering the titles of Our Lady which have a direct and evident relation with man, such as "Refuge of Sinners" and "Comforter of the Afflicted," Fr. Klaver expounds their doctrinal basis while also developing the devotional aspect and its application to our lives. The absence of an index or table of references is the one serious flaw in this otherwise scholarly exposition of the Litany of Loreto.

One section which might cause a little confusion, however, is the treatment on the Assumption of Our Lady. The author presupposes as a fact that Mary died and proposes this position as a "constant and general belief of the Church." It should be noted that this position was not formally defined by the Church and there are many theologians who hold for the opposite opinion. Furthermore, while it is true that the penal debt due to Original Sin was never placed upon Mary, still every human being, including Mary, has within itself the intrinsic principle of death. Man is composed of body and soul and even Adam before the fall would have died had it not been for the preternatural gifts bestowed upon him. Thus if one holds that Mary did die, it was nevertheless a consequence of her human nature as such and not of Original Sin.

This book is particularly recommended to priests whose duty it is to give to men not only Christ but also Mary. It is just as true today as it was in the days of Nestorius that men begin to lose and dilute the truth of Christ when they refuse to accord the honor due to Mary. This excellent Mariological study will give to the priest and to every Catholic sincerely interested in his faith a foundation not based upon the shifting sands of sentimentality, but upon the rock-like truth of doctrine and tradition from which he can build a solid and fruitful devotion to Our Lady.

O.I.B.

Love and Violence. Edited by Father Bruno de Jesus-Marie, O.C.D.
Translations by George Lamb. New York, Sheed and Ward, 1954.
pp. 260. \$4.00.

The thirteen essays of this volume treat of forces that are familiar to men of every age, yet forces that few men properly understand and regulate: love and violence. While the primary principle of human action is to do good and avoid evil, every age bears witness to the inclination of fallen man to do evil and destroy good. Love and violence play a fundamental role in achieving man's purposes whether virtuous or vicious. It is not strange then that love and violence will be found

in literature and art, in political history, in man's social and personal relations with other men, and in his relations with God.

The essays of this volume attempt to analyze love and violence from the viewpoint of the literary and art critic, the psychiatrist, psychologist, and theologian. Each viewpoint brings a different light to bear on the subject, and each viewpoint merits attention. Yet this is not an integrated study of the subject, but rather a cross-section in which the different levels of approach are exemplified in a particular manner by completely independent essays.

The great variety, both with regard to style and content, makes it difficult indeed, and perhaps a bit unfair, to single out any one essay as best. Yet, because most are of excellent quality there is no such difficulty in naming the one that is outstanding for its lack of style and content. "Are Sympathy and Aggressiveness Matters of Instinct?" hardly does justice to the experimental psychologists' position while it does real injustice to the philosopher. On the other hand, the theological approach is well represented by the contributions of two Carmelites and two Dominicans. Of particular merit among the essays in the field of literature is the one by Jaques Madaule entitled "Love and Aggressiveness in Dostoevsky."

Since the volume lacks integration and the medium of the essay is necessarily limited, this is not a penetrating study nor is it a lasting contribution to the complex problem of human tendencies to love and violence. Yet the writers selected are specialists in their proper field. The interesting and varied insights offered under the appealing literary form of the essay makes *Love and Violence* an intellectual and thoroughly enjoyable treat.

D.L.

Born Catholics. Assembled by F. J. Sheed. New York, Sheed and Ward, 1954. pp. 279. \$3.50.

Born Catholics is a collection of nineteen essays on the subject of Catholics who are still in the Church after a lifetime which started with the gift of faith at birth or in the early years of childhood. As Mr. Sheed, the assembler and editor of these essays, insists, the contributors were not chosen as typical. They are for the most part friends of his who have a certain skill in writing. Many of the names are immediately familiar to anyone who has a knowledge of recent Catholic books and periodicals.

The title of the book suggests that it is a counterpart to the recent collection of autobiographical sketches, written by converts to Catholi-

cism, in which they describe their long and tortuous search for the true faith. At first blush the idea of such a book seems to be a good one, but the execution of such a purpose is evidently very difficult. The editor very tersely asks himself, "What does the book prove?" and responds with complete honesty, "I do not know." He continues with the declaration that, "By the end of the book you will have met some Catholics, that is all." Perhaps the reason a book of this type suffers by comparison with *Road to Damascus*, for example, is that the emergence from a maze of uncertainty to the open path of truth is more tangible and engrossing than the hidden and mysterious life of grace from birth.

One of the more appealing sketches is that done by the recently deceased Caryll Houselander. The depth of her spirit is partially intimated in her seemingly casual, but truly enchanting style. Her message of consolation is sure to live in the hearts of her readers, as a fitting memorial to her sympathetic genius. W.P.T.

The Story of Thomas More. By John Farrow. New York, Sheed and Ward, 1954. pp. 242. \$3.50.

Thomas More was a liberator of his people. How paradoxical this sounds: a man, by his death, freed his fellowmen. Yet in reality it is a many-times-proven principle, for the adage that the blood of martyrs is the seed of Christians has been verified throughout the history of Christianity. Now Thomas More did not go looking for martyrdom. He wanted to live and to be happy with his wife and family. Yet when a principle of religion was challenged he gave testimony to its validity with his blood. As a statesman he had won renown by maneuvering a peace treaty which gave England the only period of peace it was to know during the long reign of Henry VIII. He had held the highest office in the land after the king. He had riches and a sterling reputation. Yet all these he abandoned rather than take a simple oath declaring the king supreme in matters of religion.

John Farrow has presented here a man's man—a man dedicated with heart and soul to his family, his country, but above all to God. Mr. Farrow realizes that a saint is a man of his age but also a saint of all ages. Without preaching, he has presented Thomas More as a model and inspiration to all those in public office and to those who fear to enter it. *The Story of Thomas More* is an excellently written, thoroughly documented call to action for all who would have peace but do not know the means whereby it can be attained. N.McP.

Mary in Doctrine. By Emil Neubert, S.M., S.T.D. Milwaukee, The Bruce Publishing Co., 1954. pp. vii, 257. \$4.25.

During the Marian Year, there were many books written in an effort to extend and intensify devotion to the Mother of God. Father Neubert's work *Mary in Doctrine* fulfills a unique role in providing for those who wish to study and meditate upon the reasons why Catholics reverence Mary. Fundamentally doctrinal, the book is, however, supported and nourished by Sacred Scripture, Tradition, and other sources of sustenance for meditation. The author adds to these sacred founts the fruits of his own reflections; these personal thoughts make a positive contribution to the presentation of the doctrine.

The first part of *Mary in Doctrine* considers the special Functions of Mary. The Divine Maternity, the fundamental one, is also the source of the others, such as: the spiritual maternity, the universal mediation, Mary's sovereignty. The doctrine of this part is not as completely understood by the faithful as that of the second part. It would require slower reading for the average educated Catholic.

The second part of *Mary in Doctrine* considers the special Privileges of Mary. Since Mary was destined according to the plan of God to be His mother, the special privilege of her Immaculate Conception was ordained to that end. Her perpetual virginity, holiness of life, assumption into heaven where she would enjoy the highest beatitude, all were privileges consequent upon the Immaculate Conception. This second part contains doctrine more readily understood and should prove the more popular section of the work.

Although the author wrote with a view to a wide reading audience, it would appear that he had foremost in mind those who have had some special training in Mariology. The form of the book is quasi-manualistic; it presents a handy source of Sacred Scripture and, especially, traditional teachings on the Doctrine of Mary. T.H.

Saint Elizabeth of Hungary—A Story of Twenty-four Years. By Nesta de Robeck. Milwaukee, The Bruce Publishing Company, 1954. pp. xii, 211. \$3.00.

Very few facts about the life of St. Elizabeth of Hungary [1207-1231] are definitely established; most of what has come down to us is legendary, with more or less basis in fact. *Saint Elizabeth of Hungary* by Nesta de Robeck is a new biography, but one no less dependent upon legends than previous works. The author has attempted to sift out the various stories concerning St. Elizabeth but has given us those

which suited her fancy. A few of the expressions frequently encountered in the text are: "one likes to believe," "we can imagine," "no doubt someone commented."

Despite these shortcomings, the author has produced a very captivating and readable story, vibrant with animation. She points out clearly how Elizabeth directed all her actions to God, even from her tender years. The family of Elizabeth on both sides provides a sharp contrast of saints and sinners. Some of her illustrious ancestors are St. Stephen I and his son St. Emeric (canonized together), and St. Ladislaus. The first chapter is especially noteworthy; it is a summary of Hungarian history from shortly before the christianization of the country in the 9th century up to St. Elizabeth's time. This is an interesting book, which reads somewhat like an historical novel.

G.G.C.

Modern Science and God. By P. J. McLaughlin, D. es Sc. New York, Philosophical Library, 1954. pp. 89. \$2.75.

"Modern science has widened and deepened the empirical foundations of the first and fifth Ways of St. Thomas. Creation took place in time. Matter is not eternal—its existence demands a maker." These three distinct points sum up what Pope Pius XII said in his address to the Pontifical Academy of Science in November, 1951. Dr. McLaughlin's work is a commentary on this address, taking it apart paragraph by paragraph, explaining and clarifying scientific and philosophical sections which would be obscure to any reader without a background in each field.

Dr. McLaughlin is primarily a scientist, so the best sections in this book are those which deal with the scientific notions presented by the Pope. There is a very fine treatment of the scientific method itself, showing its scope, its limits, and its logical basis. He also gives a good analysis of the Five Ways of St. Thomas, the Aristotelian notions of science, motion, end, the principle of causality. The author's unfamiliarity with certain Thomistic concepts will cause the critical reader slight discomfiture at times, but he is generally quite successful in correlating the concepts of traditional Scholastic philosophy with those of modern science.

One factor brought out by this short book is the Pope's familiarity with the theories and methods of modern science. In this address he delves into such problems as the recession of the spiral nebulae, the stability of stellar systems, radioactive dating of the earth's crust, the state of primitive matter. As Dr. McLaughlin remarks, "there are the

few who always talk, and occasionally act, as if knowledge had ceased to grow since the thirteenth century. It may profit them to reflect how the Head of the Church can accept without difficulty, and for what they are worth, the most recent theories of Cosmology and natural science." It may profit us also, and this book will help us.

G.A.V.

Pascal and the Mystical Tradition. By F. T. H. Fletcher. New York, Philosophical Library, 1954. pp. 152. \$4.75.

The task of determining whether a particular person belongs to the true tradition of Christian mysticism is indeed a difficult one. The mystical experience, which we might here describe as a dynamic awareness in the soul of its union with God, is mysterious. God alone can reveal the primary principles governing this supernatural experience. Therefore it is most necessary for the student to stay close to the traditional teaching of the Church and the theologians whom she has approved.

The Gift of Wisdom bestows upon the just man the capacity to enjoy a quasi-experimental knowledge of the Blessed Trinity dwelling in his soul. Only through the grace of Christ can a person know and love God as He is in Himself. But grace is always a perfection added to nature; it never destroys nature. When human reason is elevated to the supernatural, it becomes supra-rational and not irrational. The Catholic Church, therefore, has always favored a sound scientific analysis of nature through human powers to gain a more profound appreciation of the order of grace.

In writing this book, however, Mr. Fletcher has been handicapped by a lack of familiarity with pertinent Catholic sources. After a brief summary of Pascal's life and works, he logically sets out to arrive at a notion of mystical experience. But his usage of unorthodox sources culminates in a description that is substantially opposed to true Christian tradition on the subject. He overemphasizes the super-rational element of mysticism to the extent of presenting it as irrational. His notion of grace robs it of its real supernatural character. In the chapters which follow, the author analyzes Pascal's religious experience and attempts to trace its consequent influence upon his life and writings. It is unfortunate that he has applied erroneous principles in his investigation. For, even if his conclusion that Pascal was a true Christian mystic be correct, it does not really follow from his criteria.

This book was written specifically for students. The research data compiled by Mr. Fletcher will undoubtedly prove useful to the spe-

cialized reader. But for Catholic readers the book can be recommended only to those who are prepared to sift the results of unorthodox principles, and who, of course, have the necessary permission to do so.

M.M.J.

Mary and Modern Man. Edited by Thomas J. M. Burke, S.J. New York, The America Press, 1954. pp. xvi, 231. \$3.50.

Ten writers combine their talents to produce this splendid and truly unique Marian Year tribute to Our Blessed Lady. The volume seeks to present Mary as a cultural ideal for present day mankind. In other words, the cumulative argument of the various authors is that if Mary were the cultural center of our age, we would avoid being "dogmatically orthodox, but culturally heterodox," that is, unfaltering in Faith, but anachronistic in socially transmitted behavior patterns. Father Burke makes it clear from the outset that the aim of this volume "is neither theological nor devotional" but to show "the relevance of Mary as a cultural ideal." The objective, then, is not to show how Mary can make man more holy, but how she can make him more human.

Subjects of some of the more important essays are the apparitions at LaSalette, Lourdes, and Fátima, Mary our Mother, her place in reality, the sanctity of the human body, and the ethical content of Marian piety. Having finished the whole book, readers are urged to re-read the Introduction. It serves also as a very good postscript, binding the essays together into a closely-knit unit and, by reason of the questions it raises, allowing the reader to gauge his comprehension of the contents.

J.A.M.

That We May Have Hope. By William A. Donaghy, S.J. New York, The America Press, 1954. pp. 205. \$3.50.

Recent years have witnessed a great return to the texts of Sacred Scripture and the liturgy as sources of nourishment in the spiritual life. Time was when these two abundant springs of meditation material were left relatively untapped. Actually both work together in the instruction of the faithful; for the Church's official worship is filled with the inspired words of Holy Writ, and her prayers reflect the true spirit of the Gospel of Jesus Christ. The Church praying is the Church teaching.

Father Donaghy has made admirable use of these two fundamental fonts of Christian spirituality by offering us his reflections on the

Epistles of the Sunday Masses. He provides additional matter for meditation in a few special sections which treat of the proper attitude toward the holy season of Lent, the Feasts of the Holy Name of Jesus, the Holy Family, the Sacred Heart and the Immaculate Conception. Worthy of special note are his reflections on the latter two feasts in which he shows the solid doctrinal basis for devotion to the Sacred Heart of Jesus, and the "key to Christian humanism" in Our Lady's singular privilege. His words on the "Concept of Christian Patriotism" give the true significance of Memorial Day.

Much of St. Paul's theology shines forth from the pages of this book. The timelessness of Pauline teaching is clearly indicated by the author's practical applications to the Catholic's daily life. However, to appreciate more profoundly the truth that is being ordered to action, the reader must have before him, or in his mind, the particular Epistle under consideration. A list of readings is given at the end of the book for those who wish to become better acquainted with St. Paul.

Father Donaghy is a master at exhorting as well as instructing. His refreshing style, abounding in figure and example, is well calculated to maintain the reader's interest. The faithful should be spiritually richer after reading this book, and more than one priest might gather the seed of a sermon from its pages.

M.M.J.

The Liturgical Renaissance in the Roman Catholic Church. By E. J. Koenker. Chicago, The University of Chicago Press, 1954. pp. xi, 271. \$5.00.

The first impulse of the Catholic reviewer of this work is to address his remarks to the author himself, for Catholic readers will be few indeed, namely, clerics and lay-people who are serious students of the liturgical movement. Yet, limited though the audience may be, the reviewer's obligation is always reader-wise; so the criticisms must be slanted in that direction.

The slim number of Catholic readers will be the result of the subject treated in this volume, combined with the religious views of its author. The liturgical renaissance is a religious matter; it is before the mind of religious men the world over. Professor Koenker, moreover, is a believing member of the Lutheran church. So the book is plainly prohibited to Catholic readers in general, according to the terms of the code of canon law (n. 1399, No. 4): "books of all non-Catholic authorship which treat *ex professo* of religion, unless it is certain that they contain nothing contrary to Catholic faith." Students of the liturgical apostolate, however, conscious of the part that this movement

does play in making Catholics more aware of the bond uniting prayer and life, and also that it may play in restoring the stray sheep to the One Fold, will readily make use of the privilege of seeking permission from their bishop to read a book which is of value to them.

The fact is that the phenomenon of the liturgical renaissance, whether it be considered sociologically, historically, or theologically, has attracted enough attention outside the Church to provoke a work which involved a great amount of scholarly research, and which presupposes too an intense interest in the goals of this movement. The writer's evaluations are conditioned throughout by his avowed doctrinal sympathies. This is not to question his sincerity, nor to maintain that the book contains no truth. On the contrary, there are valuable sections which, because of his very bias, could hardly have a counterpart in Catholic literature on the subject.

In the chapter on the "Rapprochement with Divided Christendom," for example, we come across the conception of present day Lutheranism as the bridge between the Church and other Protestant sects. The reason given is that in Lutheranism can be found vestiges of the sacramental idea of life. Thus we see that the author realizes to some extent the paramount importance of the authentic sources of divine grace.

As might be expected, the Catholic who undertakes to read this book does not find it all smooth going, and not a few times is his religious sensibility ruffled. First, we must note a tendency to characterize those who are liturgical minded and interested in actively working for the movement as being leashed by a reactionary hierarchy (especially the Roman curia) and straining as so many mavericks to be released from the bit and bridle of superimposed authority. Also the author imputes to the movement, generally, the theological heresy called Modernism. Here it must be maintained that the relation between a sane liturgical orientation of life and the "new theology" is accidental, insofar as genuine interest in the liturgy and theological temerity could easily lodge in the soul of a single man. But this common lodging would be, at best, peaceful co-existence. The thorough-going Modernist of any decade is principally concerned with tampering with *dogmas*, a crime which cannot be tolerated in the City of God. In most cases, however, liturgical reforms are matters of *discipline* and informed piety; and where theology comes in (for example, the doctrine of the Mystical Body of Christ and the priesthood of the laity) there is no evolution or change, but only organic development in the sense which Cardinal Newman explained with consummate clarity.

B.M.S.

The Human Person. By Magda B. Arnold and John A. Gasson, S.J.
New York, Ronald Press Co., 1954. pp. x, 593. \$5.75.

An Approach to an Integral Theory of Personality is the subtitle given to this collection of papers by a group of Catholic psychologists. The nucleus of the book is the material presented at a Workshop in Personality held at Barat College in June, 1951. This material was clarified and organized by the author-editors and supplemented and unified by "Comments" appended to the various papers. Contributors include Charles A. Curran, Vincent V. Herr, S.J., Frank J. Kobler, Noel Mailoux, O.P., Alexander A. Schneider, Walter Smet, S.J., Louis B. Snider, S.J., and Annette Walters, C.S.J.

The book is meant for professional psychologists and serious students of psychology. It is divided into five parts: 1) The Science of Psychology, 2) Personality Structure, 3) Personality Integration, 4) Psychotherapy and Self-Integration, and 5) Self-Integration Through Religion.

Considering the vast amount of literature on the subject and the wide divergence of views of the different schools of psychology, the book does an excellent job of presenting the main trends, criticizing them and offering a theory of personality based on the true nature of man. However, reading it makes one realize the lack of a common heritage from which to criticize the use of words and also the failure to make much use of traditional teaching. The definition of emotion as "the felt tendency toward an object judged suitable or away from an object judged unsuitable, reenforced by specific bodily changes according to the type of motion" is hardly an improvement on that of St. John Damascene: "a motion of the sensible appetitive power from imagining something good or something evil." Moreover the authors do not confine the word emotion to the sensible order but say "that the object of an emotion may be anything which gives physical pleasure, intellectual satisfaction, or spiritual fulfillment" (p. 311). They do, however, use the traditional division of the passions. It would not be fair to demand absolute consistency. The authors acknowledge the tentativeness of their work and present it only as a stepping stone toward further study.

The last parts—IV and V—are the most interesting. The papers "Psychology as a Normative Science" by A. A. Schneider and "Logotherapy and Existential Analysis" by the authors are especially well written. The latter gives a summary of the teaching of Viktor Frankl. Since his works are for the most part still in German, it is a great service to English readers. The last sections could be read independent

of the earlier ones and the book might be more appealing if these were read first.

The literature on psychology is a vast jungle in which a beginner could easily be lost. Gross and patent or hidden and subtle errors abound. Magda Arnold and Fr. John Gasson are to be commended for marking a safe trail past many of these dangers. L.M.T.

The End of Time. By Josef Pieper. Translated by Michael Bullock. New York, Pantheon Books Inc., 1954. pp. 157. \$2.75.

A vital problem in contemporary thought is the true meaning of the end of time. Modern philosophy has tried to give an adequate solution, but it has failed miserably. First, the problem itself is not understood and secondly, sound principles of enquiry are lacking. Many have come to the conclusion that the problem should be abandoned since it is unanswerable, yet this reply does not satisfy man's quest for the truth of the matter. It only gives rise to temptations of despair.

The purpose of this work is to give a realistic view of the end of time, avoiding the two extremes of presumption and despair. It is based upon a philosophy associated with theology so that it can at least perceive the subject matter. Any investigation concerning the end of time must necessarily take into account the prophetic character given it by Divine Revelation. The author presents these thoughts with clarity and precision, but a certain amount of intellectual obscurity remains. This is not due to any lack of truth on the part of the objective reality of the end of time, but rather because we do not fully comprehend the prophetic nature of the Book of Apocalypse in the New Testament. However, this intellectual uncertainty is dissipated by the authority of God revealing.

Mr. Pieper has given an excellent exposé of the Catholic viewpoint on the end of time. An entire work could be devoted to each of the component elements that contribute to make a true philosophy of history. But the author presents a survey of contemporary non-Catholic thought in relation to the traditional teaching of the Church wherein lies the answer to the problem of the end of time. The mutual relationship between the many elements that are necessary for a true philosophy of history are neatly woven together. The theories of nihilism are rejected because man will survive the end of time. The inadequacy of the concepts of optimism and pessimism is clearly shown in comparison to a philosophy that does not sever itself from

theology. The ideas of Kant, Fichte, Novalis, and Görres are critically investigated in order to extract what is true and to expose what is false.

This book, because of its highly speculative character, should be read and reread in order to gain a fuller appreciation of its deep content. The extra effort is worthwhile and it will bear rich fruits.

R.L.E.

Realism and Nominalism Revisited. The Aquinas Lecture, 1954. By Henry Veatch, Ph.D. Milwaukee, The Marquette University Press, 1954. pp. 75. \$2.00.

This is a brief, and consequently somewhat unsatisfying, analysis of the current controversy between mathematical logicians. For such an analysis, apart from the statement of the realist-nominalist controversy, requires an explanation of the modern logic, and the establishment of a criterion of evaluation according to traditional Aristotelian principles.

This Aquinas Lecture for 1954 opens with a brief but adequate description of the modern logic, though one not familiar with this logic might remain somewhat mystified by it all. But the actual analysis of the essential character of Aristotelian logic is not fully satisfactory. The relation of identity seems overstressed. And the author's acceptation of the word "intentionality" remains a bit obscure even with his explanation that second intentions are instrumental to reason's consideration of things, and lead back to first intentions and so to things as they are in themselves.

The last part of the book is concerned with the actual controversy, which stems from the varied interpretations and explanations of Frege's schema of function and argument, which is the basis of modern logic. Bertrand Russell is cited in his early works as holding for an absolute realism; complete nominalism is exemplified in a relatively extensive treatment of Professor Quine of Harvard. The conclusion is that the basis for the current controversy is the neglect of the part intentionality plays in logic. This last section seems well-reasoned, but will be followed successfully only by those who have grasped the author's explanatory notions. And this is a bit difficult because of his variations from the traditional sense of the terminology.

In fairness to Dr. Veatch it should be noted that these basic notions are explained in greater detail in his previous book, *Intentional Logic*. A review of this more complete work (cf. *The Thomist*, July, 1953,

p. 413 ff.), while indicating similar difficulties, reveals a much deeper insight and penetration into traditional logic than could be expected in the brief compass of a single lecture.

D.K.

The Miniatures in the Gospels of St. Augustine. Corpus Christi College Ms. 286. By Francis Wormald. New York, Cambridge University Press, 1954. pp. 17, plates 19, 2 in color. \$13.50.

Paleography, the study of ancient writings, can be interesting. At any rate, Professor Wormald of the University of London has given his technical study of a sixth century manuscript of the gospels something of the fascination of a detective story. The reader who loves scripture, old books, and Christian art and who consequently has the patience to follow the specialized terminology and reasoning of a professional bibliographer will be adequately rewarded for his pains. He will be aided by the beautiful format of the book, its large print, the nineteen plates which illustrate its argument, and the descriptions of the miniatures and of the quires of the manuscript.

Professor Wormald's subject is two pages of illustrations which precede the *Gospel according to St. Luke* in a manuscript formerly owned by St. Augustine's Monastery, Canterbury, and now in the possession of Corpus Christi College, Cambridge. The manuscript has been associated with St. Augustine, the first Archbishop of Canterbury, and may have been sent to him by St. Gregory the Great.

It is of interest to follow the author's reconstruction of the missing pages of the manuscript from the evidence left on the pages which remain, to watch him trace the artistic influences of late pagan and early Christian art on the miniature illustrations of the manuscript. The figure of St. Luke, himself, its architectural setting, and the symbol of the bull associated with the evangelist are the main subject of this monograph. A detailed treatment of the iconography of the scenes from the life of Christ which surround the figure of St. Luke on the same page and of those which fill up an entire separate page is left for further study. The author has not intended to publish a definitive edition of the miniatures but only to lay the foundations for one and to stimulate other scholars to investigate the miniatures.

This is a book for libraries and specialists.

L.W.

Understanding the American Past. Written and edited by Edward N. Saveth. Boston, Little, Brown and Company, 1954. pp. 613. \$6.00.

It is an undeniable truth that relatively few people read history.

This fact has been confirmed by many surveys which have underlined the woeful lack of historical appreciation on the part of the vast majority of American citizens. Why is this? A fundamental cause seems to be the method of teaching this subject in the classroom. Historical facts are presented in a drab manner and are assigned to be learned by rote in much the same way that one would memorize a telephone directory.

To counteract this and to promote a deeper appreciation of the American heritage by the general reader is the express purpose of Mr. Saveth's book. He gathers under one cover thirty penetrating essays by some of America's outstanding historians. Each selection is prefaced by an editorial notation of various meanings that other historians have placed upon the event being described. The selections, being wide and comprehensive in scope, give the reader more than a cursory glance at the major events and developments of our country. But the recording of a few titles and their authors will show the need for discernment on the part of the reader. "The Puritan Tradition" by Samuel Eliot Morison, "The Spirit of the Constitution," by Charles A. Beard, "Pre-Civil War Sectionalism" by Frederick Jackson Turner, "Lincoln and the Government of Men" by James G. Randall, "Kansas" by Carl L. Becker, "Roosevelt and His Detractors" by Arthur J. Schlesinger, Jr., "American Character" by Henry S. Commager.

"No country has a story more worth reading than America's." This reviewer does not question Allan Nevins on this observation made in the Introduction. But he believes that truly discerning readers will find for themselves that Mr. Saveth's volume is a little less than the promised "antepast to a still richer feast."

F.M.A.

Revelations of Mechthild of Magdeburg, or The Flowing Light of the Godhead. Translated by Lucy Menzies. London and New York, Toronto, Longmans, Green and Co., 1953. pp. xxxvii, 263, bibliog. \$5.00.

We have few details of the early life of Mechthild of Magdeburg. Authorities do not agree on the date of her birth, but all agree that it was early in the 13th century and not later than the year 1210. In 1233 her desire "for a more spiritual way of life" led her to become a Beguine at Magdeburg. The Beguines, Sisters with temporary vows, were named after their founder, Lambert de Begue, a priest of Liege, who founded the community for the care of the sick and the poor. In

Germany, their spiritual advisers were, for the most part, Dominicans. Mechthild tells us that she "loved St. Dominic above all other saints." For some time the Dominican, Heinrich of Halle, a pupil of St. Albert the Great, was her spiritual adviser. He it was who collected the loose sheets of paper on which Mechthild wrote her revelations in her Low German dialect. These form the first six parts of her book. The seventh part was dictated by her in her old age, when she was almost blind, after she had taken refuge in the Cistercian monastery of Helfde, home of two famous nuns of Germany, Mechthild of Hackenborn and Gertrude the Great. This change of residence was necessitated by criticism of her work and her criticism of the lives of her contemporaries.

It was Miss Evelyn Underhill who made Mechthild of Magdeburg known to the English speaking world of our day. She describes the Revelations of Mechthild as "a collection of visions, revelations, thoughts, and letters, written in alternative prose and verse. The variety of its contents includes the most practical advice on daily conduct and the most sublime descriptions of high mystical experience." Some of Mechthild's narration is quite simple, but often she soared into poetry and here she took liberties in her expressions which were objected to by people of her own day. She was even accused of heresy. Her theme throughout is centered on love—love of God and the soul—and many times she tried to express this love in the language of courtly love. Her medium of expression was that of a poet, not that of a scholar expressing doctrines with theological terminology. To understand her poetry one has to be conversant with the language of the *Canticle of Canticles* and St. Bernard's commentary on this book of the Bible which uses a symbolic interpretation of love. Miss Menzies is to be praised for her labor of love in giving us such an excellent translation of Mechthild's revelations.

R.A.

Proceedings of the 1953 Sisters' Institute of Spirituality. Edited by Joseph E. Haley, C.S.C. Notre Dame, University of Notre Dame Press, 1954. pp. ix, 211. \$3.00.

The first National Congress of Religious of the United States was held at the University of Notre Dame in the summer of 1952, answering the wish of the Holy Father that such congresses be held as a means of deepening and strengthening religious life. A natural outgrowth of this Congress was the Institute of Spirituality for Sister Superiors and Novice Mistresses, which was held for the first time in this country on the campus of the same university, July 31-August 7.

1953. The object of this Institute was to present the particular problems confronting those vested with responsible offices in Sisters' communities, and to reconsider the principles to be followed in fulfilling these responsibilities.

The *Proceedings* is a transcript of five lectures given at the Institute, to which there are added notes from some of the subsequent discussions. The lectures included are: *The Formation of Novices and the Government of Communities*, by Father Philippe, O.P.; *Ascetical and Mystical Theology*, by Father Corcoran, C.S.C.; *The Liturgy and the Religious Life*, by Msgr. Hellriegel; *Canon Law for the Religious Superior*, by Father O'Brien, O.Carm.; and *Particular Examen*, by Father Robinson, C.S.C.

Since the Institute was established for a specialized group, the topics chosen and their treatment have limited appeal. To a degree, however, each of them contains a message of importance for every Religious Sister. This is particularly true of the lecture on *Ascetical and Mystical Theology*, and of Msgr. Hellriegel's paper in which he warns against the danger of individualism, and shows by what means souls should be formed to sacramental piety.

In the lecture on the *Formation of Novices*, Father Philippe points out the relationship and balance which should be maintained between the Superior, Novice-Mistress, and Sub-Mistress. He also indicates the qualities which each should possess so as to cooperate successfully in the important work of forming novices. The second part of his paper considers the discernment of vocations. His eminently practical treatment of this, and the well-defined norms he lays down as the criteria of vocations should be highly beneficial guides for all who are called upon to counsel aspirants to the religious life.

T.Q.

All My Life Love, A Commentary on St. Therese's Poem 'Vivre D'Amour'. By Michael Day, Cong. Orat. Springfield, Illinois, Templegate, 1954. pp. 56. \$1.25.

Though brief, this book gives us a wonderful insight into St. Thérèse's knowledge of the Scriptures. The author has set out to "bring about a deeper understanding of *Vivre d'Amour* in the light of passages from the Scriptures and to indicate how closely her thought and doctrine follow that of the Evangelists and St. Paul." In so doing it becomes quite evident that the complete harmony which exists between the poem and the Scriptures could only be the fruit of St. Thérèse's loving understanding of the word of God.

The use of Monsignor Ronald Knox's very fine translation of the poem adds much to the book, while the inclusion of the original French version will be a source of pleasure to those who are so fortunate as to be able to read it in the Saint's own words. The commentary itself, a completely impersonal treatment, also indicates the author's own familiarity with the Evangelists and St. Paul. It should be noted, however, that anyone seeking in this a devotional exposition of St. Thérèse's doctrine will be disappointed.

For those desirous of solid material for meditation upon the poem, *Vivre D'Amour*, which is, in fact, the epitome of St. Thérèse's doctrine, this book will prove interesting and profitable. Father Day's work should be a definite aid to the attainment of a deeper understanding and appreciation of her spirituality.

C.M.B.

The Letters of Saint Margaret Mary Alacoque. Translated from the French by Clarence A. Herbst, S.J. With introductory essay by J. J. Doyle, S.J. Chicago, Henry Regnery Company, 1954. pp. xxiv, 286. \$5.00.

The new English translation of the letters of St. Margaret Mary is a significant contribution to the field of spiritual literature. The importance of these letters is twofold. They present in a direct and simple manner the precise nature of the devotion to the Sacred Heart as given to the virgin of Paray by Christ Himself. Furthermore, they reveal in a striking way the heroic sanctity of St. Margaret Mary and the means she employed in reaching this intimate union with God.

Lovers of the Sacred Heart, especially religious, will find in this book motives for increasing the intensity of their spiritual life through more generous sacrifices performed in the service of the Heart of Christ. Those, too, who have not as yet practiced devotion to this Heart will find opened to them in these letters treasures of Divine Love and sources of rich spiritual consolation.

A sincere debt of gratitude is owed to Clarence A. Herbst, S.J., for his excellent translation by all those who desire to see the reign of the Sacred Heart firmly established in our times.

A.N.

A Song in Stone to Mary. (As told by Rt. Rev. Msgr. Bernard A. McKenna, D.D., LL.D., to the Author) Very Rev. Victor F. O'Daniel, O.P., S.T.M., Litt.D. Philadelphia, Pa., Holy Angels Rectory, 1952. pp. lxxvii, 509. \$10.00.

This is the history of the National Shrine of the Immaculate

Conception in Washington, D. C., from the moment of its inception to the present day. Monsignor McKenna was the Shrine's first Director, serving in that capacity for eighteen years (1915-1933). He was intimately associated with Bishop Thomas J. Shahan, who in 1912 conceived the idea of giving practical realization to the desire for a monumental basilica commemorating our country's immemorial devotion to Mary Immaculate. Now a pastor in Philadelphia, this octogenarian architectural expert has added flesh and blood, muscle and heart to the bare skeletal facts of history and told an interesting story.

A Song in Stone to Mary has already received wide acclaim from members of the Roman Curia and the American hierarchy. We do not doubt that others, too, will be pleased with this lasting contribution to Mariological and American Church History. A decided asset is the force of the Monsignor's enthusiasm. The several errors in typography and the distribution of the index of illustrations into three separate places, together with the fact that the fourth, comprehensive index (which is of illustrations only) is not alphabetical, do not mar the book substantially. Embellished with over 395 illustrations, mostly photographs, it should find a place on the reference shelves of Catholic libraries.

J.A.M.

Lives of Saints. Introduction by Father Thomas Plassman, O.F.M. Editorial supervision by Father Joseph Vann, O.F.M. New York, John J. Crawley & Co., Inc., 1954. pp. xv, 527. \$5.95.

Lives of Saints is a collection of the stories of sixty-seven servants of God. These stories are brief, thumb-nail sketches of Christian heroes demonstrating the main virtue or virtues for which they won their crown and telling a few pertinent facts about their lives. Whether by design or not, the book is arranged to fit conveniently into the busy life of every Catholic and to give him that spiritual lift which will help him to keep heart and mind on God while going about the necessary affairs of the world. Colored illustrations of many of the saints have been included, which add considerably to the beauty and usefulness of the book.

Editorial supervision was done by Father Joseph Vann, O.F.M. On the whole the selections are excellent and his sources quite authentic. However, as is the case in most anthologies of saints, this volume is not altogether free from the fables and unverifiable tales associated with many of the saints. But this minor defect is more than offset by the excellent introduction of Father Thomas Plassman, O.F.M., in

which he dissipates many of the common misconceptions concerning the process of canonization.

Lives of Saints is a worthwhile book for any Catholic.

N.McP.

Spirituality. By A. G. Sertillanges, O.P. Translated by the Dominican Nuns, Corpus Christi Monastery, Menlo Park, Calif. New York, McMullen Books, Inc., 1954. pp. 244. \$2.95.

For Père Sertillanges, ideas were so many brilliant colors extracted from the pigments of reality, and words were brushes which he used with a generous stroke to fill out the canvas, which we now know to be the expression of his philosophy of life. Occasionally he juxtaposed colors so severely, and used brushes with such apparent recklessness that it is necessary for us to force into conscious remembrance the stuff with which he deals. It is never really out of grasp, however; for his stuff is the eternal values, the relationship between the person, his God, his Savior, his brothers in Christ, his failures and moral development, his contact with the eternal through prayer. These are the pigments of *Spirituality*.

Many books may be read at one sitting, either because the subject is so vital or because the author is a master-craftsman of the word, sentence, and paragraph. Here is a vital subject, the wisdom of Christianity expressed in terms of the Thomistic synthesis, wherein all thought revolves around, takes its origin from and returns to God. Here too is language far removed from the lecture style, so apt to make Divine Love, Providence, the virtues, and even heaven itself seem unappetizing. Yet no one will read *Spirituality* in an evening—in a week. It is a book for the bed-side table, the desk top, or, better, for the prie-dieu. The rich fare provided in this collection of brief paragraphs by a Christian intellectual who was steeped in the wisdom of his fathers and rooted in the Wisdom of the Father of Lights, will best be sampled slowly, meditatively.

B.M.S.

The Story of Chaplain Kapaun. By Father Arthur Tonne. Emporia, Kansas, Didde Publishers, 1954. pp. 251. \$3.00.

The name of Father Kapaun is now famous among Americans who have learned of his heroic deeds on behalf of his fellow Americans in the recent conflict in Korea. Chaplain Kapaun has received three outstanding decorations from our government and numerous testimonials from those who personally knew him. This story of his life

was written as a tribute by a fellow priest. Father Tonne not only relates those events in the heroic chaplain's life which were to make him famous, but also gives a complete account of the relatively short life of this latest heroic chaplain.

To acquaint his readers with the spirit and zeal which characterized the untiring devotion of Father Kapaun, the author has borrowed extensively from the personal letters of the soldier-priest and from testimonials of his companions in the recent Korean War. Many of the letters included in the first section of this book were written solely as personal letters and were not intended for publication. One questions their inclusion in a work of this type. They frequently include needless details which provide little of interest to the reader. Either a simple narration of the events related in these letters would have sufficed or a more discriminating selection might have been made.

In the closing chapters the author has wisely and fittingly chosen letters and testimonials of those who served with this heroic chaplain. These letters provide an eye-witness account of the heroic zeal and devotion of Father Kapaun on behalf of his fellow soldiers and fellow prisoners. They are a fitting tribute to the "patriot priest of the Korean conflict."

M.P.G.

The Christological Content of the 'Sermones' of St. Anthony. By Fr. Juniper M. Cummings, O.F.M. Conv. Padua, Italy, Basilica del Santo, 1953. pp. 143. \$2.00. Distributed in U.S.A. by Bede's Book-Nook, Chaska, Minn.

Here is a book that belongs in every theological library. It is a guide to the sermons of St. Anthony as contained in the Locatelli edition along with references to seventy-six authors who either have written on St. Anthony or whose doctrine confirms or delineates that of the Paduan Doctor.

Even if never used as a guide it is a valuable summary of Christian teaching and of what St. Anthony stressed in that teaching. St. Anthony's theology and preaching centers all things on Christ. An explanation is also given of the method of exposition used in the "sermones" as well as the manner of using Sacred Scriptures employed by the Evangelical Doctor. The Old Testament is used to bring out the full meaning of the Gospel and there is frequent use of the accommodated sense.

Father Cummings has done a great service to those who wish to dig into the treasures of this popular saint and Doctor of the Church.

L.M.T.

Stop, Look, and Live. By James Keller, M.M. New York, Hanover House, 1954. pp. 365. \$2.00.

If it's a story you want, this eighth book by Father Keller in his Christopher series has it. There is a story for each day of the year, a thought related to the story, with a scriptural reference completing the unit. In this way Father Keller seeks "to help you to 'stop, look, and listen,' for a few moments each day so that you may live here on earth more fully for the glory of God and the good of others, and thus prepare yourself for everlasting happiness." The book seems to achieve this goal through an assortment of human interest stories that have an appeal to the widest range of readers. The layman with little education will find stories with brief commentaries that will give him in the concrete just what a Christopher should be, and what he should do. The more educated layman will get a refreshed outlook on his Christian duties to God and to his neighbor. Priests will find this book a ready source of examples for their sermons, stories with a real impact on the laity.

R.J.C.

The 1955 National Catholic Almanac. Compiled by the Franciscan Clerics of Holy Name College, Washington, Paterson, New Jersey, St. Anthony Guild Press. pp. 808. \$2.50 (paper), \$3.00 (cloth).

About a half century ago the Franciscans of Holy Name Province started publication of the *St. Anthony's Almanac*. That rather modest book has developed into the sizeable (over eight hundred pages) and extremely useful *National Catholic Almanac*. Besides the information usually found in a book of this type—such as census data, postal information, etc.—this book lives up to its title of "Catholic" by serving as a remarkably complete summary of Catholic doctrine and practice. The history of the Church in this country, short biographies of Cardinals and American Bishops, and statements of the Catholic position on topics of current interest combine to provide the faithful with a convenient and reliable guide.

J.M.H.

The Mind of the Middle Ages. By Frederick B. Artz. Second Edition. New York, Alfred A. Knopf, 1954. pp. xiv, 558. \$5.75.

In the March, 1954 issue of *Dominicana* will be found a rather unfavorable review of the first edition of this book. The book has been improved by additions to the section on St. Thomas Aquinas and the general bibliography. The present section on St. Thomas is in general a fair appraisal, though at times the author does not rightly appreciate

or understand some of the doctrine. The statement that "the *Summa Theologiae* is a complete exposition of the whole range of *philosophy*" (italics mine) has been justly deleted in the new edition, yet the idea has been inserted in a subdued form in the sentence following, where the phrase "scholastic philosophy" has replaced "scholastic works."

The general difficulty Catholics will still find in this work is that, while the Catholic viewpoint has been added or referred to, the reference is generally just in a footnote and to the title of a book, while the opposed opinion is quoted fully in the text. The general conclusion remains that while a great deal of scholarship and effort has gone into the writing and re-editing of this work, there are still too many ambiguities and false interpretations to permit whole-hearted recommendation.

T.M.

BRIEF REVIEWS

The Interior Life is an excellent pamphlet which begins by simply, but clearly, exposing the principles upon which the interior life is based. The second section develops a practical method of meditation. It would be difficult to find a more profitable and lucid explanation of prayer. The last part shows how the principles of this proposed method of prayer are based on the words of Our Lord. One who desires to learn more about the interior life yet hesitates to wade through some profound treatise should by all means purchase this exceptional pamphlet. (By a Carthusian. Translated by Rev. Michael Day, Cong. Orat. Doyle & Finegan, Collegeville, Minnesota, 1954. pp. 47).

Sister Elizabeth of the Trinity found her way to the heights of sanctity by making the mystery of the indwelling of the Blessed Trinity in the depths of her soul the great reality of her interior life. By the constant practice of entering into herself and there losing herself in Their presence, she found her "heaven on earth." Father Michael Day, Cong. Orat., has written a very rich little pamphlet based upon Sister Elizabeth's notes. *Heaven on Earth* should help many to a more intimate union with God in this life. (*Heaven on Earth*. By Rev. Michael Day, Cong. Orat. Doyle & Finegan, Collegeville, Minnesota, 1954. pp. 48).

Christ-Consciousness, a treasure hidden in the vast field of spiritual writings, is brought to light again in this new edition. It is a sparkling distillation of the teaching of St. Paul on Christ. As the title indicates, the basic theme is that we should have a sense of what Christ means to us—He is our all, "For me to live is Christ." Four aspects

of this are then developed from St. Paul's summary: "Christ Jesus . . . is made unto us wisdom, and justice, and sanctification, and redemption." The sixth and concluding section is on the Eucharist. (By A. Gardeil, O.P. London, Blackfriars Publications, 1954. pp. 45.)

For many souls confession is a wearisome repetition of standard sins. *Frequent Confessions* answers questions that have been in the back of the minds of many who frequently approach this sacrament and are troubled by their unexplainable failure to increase in virtue. Father Chery briefly but vividly explains the true nature of confession and offers sound practical suggestions for using it profitably. Father Chery is well known for his excellent treatise on the Mass: *What is the Mass?* This latest work is up to the same high standard. (By H. C. Chery, O.P. Translated by Lancelot Sheppard. Blackfriars Publications, London, 1954. pp. 28.)

The Conflict Between the Seculars and the Mendicants at the University of Paris in the Thirteenth Century is the twenty-third paper of the Aquinas Society of London. In this paper which was read to the society on June 22, 1949, D. L. Douie, M.A., Ph.D. exposes in a direct and clear manner the bitter tensions which existed between the friars and the secular clergy in the late thirteenth century due to the jealousies which were prevalent at the Universities. (London, Blackfriars, 1954, pp. 30.)

The foundation of Blessed Martin House in Memphis was a symbol of triumph over racial prejudices born of ignorance, error, and fear. The struggle for victory was a long and hard one with many bitter experiences along the way. It was *Not Without Tears*, that Helen Caldwell Day saw her dreams come true.

For this is the story of a woman who had an ideal—to unite all men in Christ. The author, a negro and a convert to Catholicism, relates how this ideal was put into action, and the effect it had upon the community in which she lived. She writes in a simple and frank style with no pretensions to literary genius. But readers will be captivated by the apostolic charity reflected in her zeal and devotion for these suffering members of Christ's Mystical Body. (New York, Sheed & Ward, 1954, pp. 270. \$3.50.)

The Convent and the World is divided into three parts: *She Takes The Veil, Within The Walls, and They Live The Life*. The first two parts were previously published as separate works and their success has led to their republication along with the third part to form a trilogy. Sister Mary Laurence, O.P., employs a simple device in her explanation of the contemplative life. She uses questions proposed to her in the letters of two young correspondents, Doreen and Marjory,

to reveal an intimate picture of convent life. But it would be a mistake to think that the problems and difficulties discussed are restricted to young women who are considering the religious life. The author also shows herself to be quite capable of explaining broader aspects of the contemplative life which are of interest to all Catholics. Devoid of the technical language that so often frustrates the ordinary reader, *The Convent and the World* makes for a better understanding of the contemplative life. (Westminster, Maryland, The Newman Press, 1954. pp. xiv, 199. \$2.75.)

Father Raoul Plus, S.J., has gained a large following of readers by his series of spiritual books. The latest of these, *The Path to the Heights*, describes the growth in the spiritual life by a comparison to mountain climbing. This small book is addressed in particular to young people, but its doctrine applies to all; for all of us must come to the "mountain who is Christ." Mortification, prayer, spiritual direction are some of the topics treated. All are presented under the metaphor of climbing. Those who have profited from Father Plus' other books will welcome his latest contribution. (Westminster, Maryland, The Newman Press, 1954. pp. 128. \$2.50).

Biographers, as a rule, do not have great difficulty capturing the personality of saints. The spiritual force of their personalities endures long after their death. Yet those who wish to present St. Anthony of the Desert as a living character have everything against them. They have but one primary source, an inspirational work by St. Athanasius. But as Mr. Queffelec notes in his introduction, such paucity of material gives an author "a stubborn pleasure." As a result of this lack of information, particularly concerning St. Anthony's earlier years, the book suffers from an overdose of historical, geographical, and sociological background. The strain of fitting in these elements shows up at times in rather abrupt and not too subtle transitions. Nevertheless, Mr. Queffelec does succeed in rescuing Anthony from the oblivion of legend created by so many authors. The elusiveness of Anthony's spirituality is made tangible; the loftiness of his sanctity is made understandable. For those who wish to know the true St. Anthony of the Desert, this work will prove invaluable. (*St. Anthony of the Desert*. By Henry Queffelec. Translated by James Whitall. New York, E. P. Dutton and Co., 1954. pp. 251. \$3.75.)

A Short Breviary is a new edition of the same work published in 1940. It is an adaptation of the Roman Breviary shortened to the time of a Little Office but keeping the basic form of the major work. One psalm in the small hours, three for matins, four for lauds and vespers. The temporal cycle is complete but the sanctoral cycle has only the

major feasts. The abridged edition contains most of the original work. The unabridged has two supplements. One gives the rest of the psalter in a four-week cycle, the other adapts the current scripture cycle of the full breviary. Supplements of proper feasts are available for religious.

This is an excellent work for the beginner who wishes to pray with the Church. It is all in English, very compact, simple, attractive. [Collegeville, Minn., The Liturgical Press, 1954. Abridged: pp. 764; \$3.90 (leatherette), \$6.00 (leather). Unabridged: pp. 1200, \$6.00 (leatherette), \$8.00 (leather).]

There is now available the complete, new Latin-English Ritual recently authorized by the Holy See for the Sacraments of Baptism, Matrimony, and Extreme Unction, for the administration of Viaticum and in burial services, and for twenty-six of the Church's blessings. A convenient format clearly distinguishes whether English or Latin is to be employed: where English is permissible, the Latin and English texts are placed in parallel columns; where Latin is required, the English is placed below in a footnote. Also added are the ceremonies for the administration (in Latin only) of Confirmation by a priest according to the Apostolic Indult of 1946. This new edition, of convenient size and clear format, will be welcomed by all priests. [*Collectio Rituum. Ad instar appendicis Ritualis Romani. Pro Dioecesisibus Statuum Foederatorum Americae Septentrionalis. Cum Licentia Sacrae Congregationis Rituum.* Milwaukee, The Bruce Publishing Company, 1954. pp. 263. \$4.50 (cloth). \$5.75 (leather).]

The Catholic Booklist 1955 gives a helpful guide to the principal books of the past year of interest to Catholics. It is divided according to subject matter. Each of the sections, prepared by an expert in that field, gives complete bibliographical information about the books listed. A general index of both title and authors is also provided. The value of the list is increased by the addition of a very brief statement about the book's contents. Those which provide an evaluation rather than merely an exposition of the contents are of more service to the readers. While the booklist can well serve to guide the reading of any Catholic, it will be of special value to teachers and librarians. (Edited for the Catholic Library Association by Sister Stella Maris, O.P. St. Catharine Junior College, St. Catharine, Kentucky. pp. 69. \$75).

BOOKS AND PAMPHLETS RECEIVED

AS THE EAGLE. (The Spiritual Writings of Mother Butler, R.S.H.M.) By A Carmelite Pilgrim. New York. P. J. Kennedy and Sons, 1954. pp. vii, 206. \$3.50.

BIG SAINTS. By Margaret and John Travers Moore. Illustrations by Gedge Harmon. Saint Meinrad, Indiana. A Grail Publication, 1954. pp. 77. \$2.00.

THE BISHOP FINDS A WAY. By Michael Cunningham. New York. Farrar, Straus and Young, 1954. pp. 213. \$3.00.

CHRISTIANITY AND ANTI-SEMITISM. By Nicolas Berdyaev. New York. Philosophical Library, 1954. pp. 58. \$2.75.

1955 CHRISTIAN LIFE CALENDAR. By Hafford and Kolenda. Milwaukee, Wisconsin. The Bruce Publishing Company. \$1.00.

FATHER JOSEPH KUNDEK: 1810-1857. By Dunstan McAndrews, O.S.B. St. Meinrad, Indiana. A Grail Publication, 1954. pp. 74. \$50.

FIRE, FOUNTAIN, FINGER OF GOD. By Rev. A. Biskupek, S.V.D. St. Meinrad, Indiana. A Grail Publication, 1954. pp. 55. \$15.

FLAMINGO FEATHER. By Laurens van der Post. New York. William Morrow & Co., Inc. 1954. pp. 341. \$3.95.

THE HEROIC ALOYSIUS. By Bartholomew J. O'Brien. St. Meinrad, Indiana. A Grail Publication, 1954. \$2.00.

LA PLACE DE LA PHILOSOPHIAE DANS L'UNIVERSITE IDEALE. By Dominique Salmon, O.P. Montreal. Inst. d'Etudes Medievalles, 1954. pp. 67.

THE MASS YEAR: 1955. By Placidus Kempf, O.S.B. St. Meinrad, Indiana. A Grail Publication, 1954. pp. 133. \$35.

MONKS, HERMITS AND LAYFOLK. By Helen L. De Lerval. St. Meinrad, Indiana. A Grail Publication, 1954. pp. 39. \$15.

PAMPHLET SUGGESTIONS. Compiled by Eugene L. Condon. St. Meinrad, Indiana. A Grail Publication, 1955. pp. 59. \$25. (A Selected bibliography of over five hundred and fifty pamphlets. Sixty-eight publishers listed. Subjects indexed.)

PEDAGOGIAE CATECHISTIQUE. B. R. P. M. Tréneau, O.P. Langres, Hautes-Marne, France. Ami Du Clerge, 1954. pp. 273.

PRINCIPLES OF EDUCATIONAL PSYCHOLOGY. By W. D. Commins and Barry Fagin. New York. The Ronald Press Company, 1954. pp. xvi, 795. \$5.75.

THE ROSARY MESSAGE OF OUR LADY OF GUADALUPE. By Dominican Nuns. Summit, N. J. Monastery of Our Lady of the Rosary, 1954. pp. 29.

SAINT CHRISTOPHER COLOR BOOK. Text by Mary Fabyan Windeatt. Illustrations by Gedge Harmon. St. Meinrad, Ind. A Grail Publication, 1955. pp. 33. \$35.

STARS IN SPORTS. By Dave Warner. Huntington, Indiana. Our Sunday Visitor Press, 1954. pp. 63. \$50.

THUNDER ON ST. PAUL'S DAY. By Jane Lane. Westminster, Maryland. The Newman Press, 1954. pp. 256. \$3.00.

THE WAY OF THE CROSS COLOR BOOK. Text by Mary Fabyan Windeatt. Illustrations by Gedge Harmon. St. Meinrad, Indiana. A Grail Publication, 1955. pp. 33. \$35.



CLOISTER CHRONICLE

ST. JOSEPH'S PROVINCE

CONDOLENCES The Fathers and Brothers of the Province extend their sympathy and prayers to the Rev. E. A. Hogan, O.P., Rev. G. A. Wallace, O.P., Rev. J. F. Beever, O.P., Rev. J. H. O'Callahan, O.P., Rev. J. Murphy, O.P., Rev. E. L. Hunt, O.P., and Rev. J. S. Dillon, O.P., on the death of their fathers; to the Rev. J. C. Burns, O.P., Rev. T. B. Kelly, O.P., Rev. F. J. Baeszler, O.P., Rev. G. B. Schneider, O.P., and Bro. R. F. McKenna, O.P., on the death of their mothers; to the Rev. T. L. Weiland, O.P., Rev. P. F. Mulhern, O.P., Rev. W. G. Moran, O.P., and the Very Reverend W. D. Marrin, O.P., on the death of their brothers; to the Rev. W. E. and J. B. Heary, O.P., on the death of their sister.

PROFESSION AND VESTITION On November 15, in the Chapel of the House of Studies, Washington, D. C., the Very Rev. W. M. Conlon, O.P., Prior, received the Solemn Profession of Bro. J. A. Catalano, O.P.

Father Conlon, on January 9, clothed Bro. Albion Morris with the habit of the laybrother.

GENERAL CHAPTER On January 20th, His Paternity, Most Reverend T. S. McDermott, O.P., S.T.M., Vicar General, sailed for Rome to continue his duties as Vicar General from Santa Sabina and also to make the necessary preparations for the General Chapter in April. During his absence, Very Rev. W. D. Marrin, O.P., has been appointed Vicar Provincial for the Province.

NEW CHURCH AND SCHOOL The Most Rev. John Russell, D.D., Bishop of Charleston, S. C., officiated on December 7 at the consecration of the altar of the new Church in the Blessed Martin de Porres Mission, Columbia, S. C., The following day, the feast of the Immaculate Conception, Bishop Russell returned to bless the new Church and school which was built under the direction of Rev. T. O. Carl, O.P., the Pastor.

PAGEANT OF PEACE The Christmas Pageant of Peace which was opened on the Ellipse, Washington, D. C., by President Eisenhower on December 7, concluded with a Catholic Holy Hour on New Year's evening. The Holy Hour, which attracted the largest crowd during the 21 days of varied activities, was conducted by the Rev. H. I. Smith, O.P., Dean of the School of Philosophy at Catholic University. The students from the Dominican House of Studies served as the choir and were the assistants to Rev. R. F. Conway, O.P., who gave Benediction.

CHAIR OF UNITY OCTAVE The twenty-second annual observance of the Chair of Unity Octave was held at the National Shrine of the Immaculate Conception, Washington, D. C., January 18-25. The Rev. H. I. Smith, O.P., was invited to preach at the observance on January 25. The pre-

ceding evening the Brothers from the House of Studies served as ministers at the Solemn Benediction given by the Most Rev. John Russell, D.D., Bishop of Charleston.

RECENT VISITORS The Most Rev. Candido Penso, O.P., Prelate Nullius of Bananal, Brazil, recently visited and addressed the students of the House of Studies in Washington, D. C. Another visitor was Rev. Jerome Hamér, O.P., Lector Primarius of the House of Studies in Belgium. Father Hamér lectured on Mariology and Protestantism today.

The Provincial of the Holy Rosary Province of the Philippine Islands, the Very Rev. Sylvester Sancho, O.P., and the Most Rev. Werner Lesinski, O.P., of the Catholic Mission, Fukien, China, were also among the distinguished visitors to our Province.

NEW STUDENTS The Dominican House of Studies welcomed the arrival of Rev. Michael Fraile Cobos, O.P., student priest from the province of Spain, and Fathers Florencio Testera Iglesias, O.P., and Angelus Robezo Lobo, O.P., from the province of the Holy Rosary, Philippines. Father Iglesias will pursue his studies in canon law at Catholic University.

APPOINTMENTS The Most Rev. T. S. McDermott, O.P., Vicar General of the Order, has announced the appointment of Rev. B. P. Shaffer, O.P., as Pastor of St. Patrick's Church, Columbus, Ohio; the reappointment of Rev. C. M. Mulvey, O.P., as Pastor of St. Thomas Church, Zanesville, Ohio; the reappointment of Rev. M. A. Snider, O.P., as Pastor of St. Mary's Church, Johnson City, Tenn.; and the reappointment of the Very Rev. R. B. Johannsen, O.P., as Pastor of St. Peter's Church, Memphis, Tenn.

THEOLOGY LECTURES FOR THE LAITY A series of seven lectures on the Incarnation and Redemption were given at the Lucy Eaton Smith, Philadelphia, Penn., by the Rev. W. A. McLoughlin, O.P., Rev. J. T. Dittoe, O.P., and the Rev. R. M. Heath, O.P.

NEW TRANSLATIONS *My Way of Life*, written by the late Very Rev. Walter Farrell, O.P., and completed by Rev. Martin J. Healy, S.T.D., has been translated into Italian. Rev. Erminio Crippa, who completed the translation in thirty days, received papal approval for the work. The letter from the Holy See stated that, "the idea of bringing to the knowledge of the general public, in a short, clear and practical synthesis, the thought of St. Thomas which unfolds the fundamental truths of our Faith seems very timely to the Holy Father. Special praise goes to the planners and the compilers of this useful volume, and to those who have 'arranged the Italian translation.'"

The Dominican Martyrology is being translated into English by Rev. W. R. Bonniwell, O.P. This work has been undertaken on the authorization of the Most Reverend Vicar General. It will be published this summer by the Newman Press.

SISTER FORMATION CONFERENCES The following Fathers participated in and read papers at the first regional meetings of the *Sister Formation Conferences*, a new division of the National Catholic Educational Association: (1) at the New England Regional Meeting, held in Albertus Magnus College, New Haven: Rev. V. C. Dore, O.P. (2) at the Southern Regional

Meeting, held at Nazareth College, Louisville: Rev. T. E. D. Hennessy, O.P. (3) at the Eastern Regional Meeting, held at Fordham University: Rev. P. F. Mulhern, O.P. All of these meetings were held November 27-28.

The Rev. P. F. Mulhern, O.P., conducted a two-day conference on the Law for Religious, for the Superiors of the Sisters of Notre Dame de Namur, of the New York, Maryland Province, December 27-28.

ORDINATIONS At the National Shrine of the Immaculate Conception the Most Rev. J. M. McNamara, D.D., Auxiliary Bishop of Washington, administered on Feb. 2 the First Tonsure, and on Feb. 3 and 4 the Minor Orders upon Bro. Augustine Catalano, O.P. On Feb. 3, Brothers Agripino Franco-Herrero, O.P., and Bonaventure Schepers, O.P., received the Sub-Diaconate from the hands of the Bishop.

HOLY NAME PROVINCE

CONDOLENCES The Fathers and Brothers of the Province extend their sympathy to the Rev. J. H. Servente, O.P., on the death of his brother, and to Brother Christopher Fritter, O.P., on the death of his step-father.

ORDINATIONS On December 18, at the Basilica of Mission Dolores, San Francisco, the Rev. John Victor Kane, O.P., was ordained to the priesthood by the Most Rev. Merlin Guilfoyle, D.D., Auxiliary Bishop of San Francisco. In the same ceremony Brothers Peter Martyr West, Barnabas Berigan, Urban Goss, Boniface Schmitt, Edward O'Conner, Malachy Cumiskey, Henry Hohman and Damian Girard received the Diaconate, and Brothers Fidelis Lopez, Christopher Fritter, Blase Schauer, Joachim Miller, Daniel Roach and Timothy McCarthy received the orders of Acolyte and Exorcist.

ROSARY CONFERENCE The Dominican Rosary Association held its first annual meeting at St. Albert's College on January 17 to discuss means of uniting the efforts of the four North American Provinces in propagating devotion to the Rosary. Directors attending the meeting included the Very Rev. H. F. Ward, O.P., Holy Name Province; Rev. Louis Gay, O.P., St. Dominic's Province; Rev. Jordan Fanning, O.P., St. Joseph's Province; Rev. W. R. Barron, O.P., St. Albert's Province.

VISITORS At the invitation of the Franciscans, the Very Rev. Wundibald Brachthaeuser, O.P., Provincial of Germany, preached the solemn Novena honoring the twelfth centenary of St. Boniface at the German National Church of St. Boniface in San Francisco. Father Brachthaeuser formerly held the position of official preacher at the Cologne Cathedral.

Father Victor White, O.P., celebrated English theologian and psychologist, arrived in the Province to give a series of lectures and retreats. The author of "God and the Unconscious" has been for several years a lecturer at the University of Oxford.

THEOLOGY CLASSES The Theology for Laymen movement received additional impetus with the founding of the Aquinas Institute at St. Albert's College, Oakland. The Institute is offering a series of weekly, college-level classes at St. Albert's and at Notre Dame College, Belmont, with

additional lectures at the Newman Club of Stanford University. The Professors for the present series are the Rev. P. M. Starrs, O.P., and the Rev. E. K. Carr, O.P.

In Los Angeles, the Rev. J. D. Fearon, O.P., and the Rev. V. C. Donovan, O.P., have begun a similar course of public lectures in Theology at the centrally located Immaculate Conception Parish Hall. Under the title of the Thomas Aquinas Institute, the courses in Philosophy, Theology and Scripture are modeled on the pattern of the Catholic Thought Association.

The Province recently purchased additional property adjacent to NEWMAN CLUB the University of Washington campus in Seattle with a view to eventual expansion of the facilities of the Newman Club.

For the first time Dominicans have been placed on the faculties of NEW St. Mary's College, Moraga, and St. Pius X High School, Los ASSIGNMENTS Angeles. The Rev. J. H. Servente, O.P., has been assigned to the Religion and Speech departments of St. Mary's and also acts as chaplain to the Christian Brothers and to the Dominican preparatory students.

The Rev. J. A. Myhan, O.P., and the Rev. C. A. Carosella, O.P., have been assigned to St. Pius'.

ST. ALBERT'S PROVINCE

CONDOLENCES The Fathers and Brothers of the Province extend their sympathy and prayers to Bros. Hubert Riley, O.P., Paul Leahy, O.P., and Justin Murphy, O.P., on the death of their fathers.

NOVITIATE The following clerical novices received the habit from the Very Rev. T. G. Kinsella, O.P., Prior, at St. Peter Martyr Priory, Winona, Minnesota: Bro. Raymond Maher on Sept. 17, 1954, and Bro. Valentine McInnes on Nov. 17. Bro. De Porres Smith was vested with the laybrother's habit on Dec. 11.

Two of the new stained glass windows recently installed in the St. Peter Martyr Priory chapel honor pioneer Dominicans in the United States, namely, Edward Dominic Fenwick, founder of St. Joseph's Province and first bishop of Ohio, and Father Samuel Charles Mazzuchelli, missionary of the Midwest.

PROFESSIONS On Oct. 29, Bro. Paschal Hunt, O.P., laybrother, made his first profession of simple vows into the hands of the Very Rev. G. R. Joubert, O.P., at the Dominican House of Studies, River Forest, Ill. On Nov. 3, Bro. Paul Leahy, O.P., laybrother, made his second profession of simple vows to Fr. Joubert.

ORDINATIONS Two students from this Province were recently ordained to the Sacred Priesthood in Rome: the Rev. Benedict Endres, O.P., on Oct. 31, 1954, and the Rev. Antoninus Ingling, O.P., on Dec. 18. Nine more theologians received the Diaconate in California on Dec. 18: Brothers Richard Farmer, Gregory Moore, Peter Martyr West, Barnabas Berigan, Urban Goss, Edward O'Connor, Boniface Schmitt, Malachy Cumiskey, and Henry Hohman.

On Oct. 30, the Most Rev. Leo Binz, D.D., Archbishop of Dubuque, Iowa, administered the Tonsure to Brothers Nicholas Thielen, James Cleary, Vincent Bryce, Ceslaus Krenzke, William Bernacki, Samuel Clift, Ignatius Campbell, Gilbert

Roxburgh, Colum Daley, Stanislaus Gorski, Cletus Wessels, Isidore Metzger, Alexander Moore, Reginald Doherty, Victor La Motte, Sylvester MacNutt, Celestine Walsh, Humbert Crilly, Adrian Swanke, Lawrence Mueller, and Ephrem Marieb.

Archbishop Binz returned the following day to confer the minor orders of Porter and Lector on this same group and to ordain the following Deacons: Bros. Denis Zusy, John Baptist Schneider, Andrew Miehls, Anthony Leahy, Thomas Aquinas Morrison, Davik Staszak, Timothy Sullivan, Clement Collins, Edmund Bidwell, and Luke Sablica.

On Dec. 17, the Pontifical Faculty of Philosophy at the Dominican ANNIVERSARY House of Studies, River Forest, Ill., observed the tenth anniversary of its erection.

VISITORS The Very Rev. Sylvester Sancho, O.P., Provincial of the Holy Rosary Province of the Philippine Islands, and the Most Rev. Werner Lesinski, O.P., of the Catholic Mission, Fukien, China, were recent visitors in the Province.

FOREIGN CHRONICLE

COMMUNISTS IN INDO CHINA Four Dominican Bishops chose to remain at their posts despite Communist occupation of their dioceses in Indo China.

CATHOLIC CENTERS IN JAPAN The Dominicans of the Canadian Province have recently opened two Catholic centers for University students in Fukuoka and Tokyo, Japan.

APPOINTMENTS The Very Rev. Paul Philippe, O.P., and the Rev. Garrigou-Lagrange, O.P., have been nominated to the post of Consultor of the Supreme Congregation of the Holy Office.

CANONICAL RECOGNITION The body of Blessed Mark Scalabrin was taken from its tomb for a canonical recognition, revested and returned to its resting place at the Convent of St. Dominic, in Modena.

SEVENTH CENTENARY Cardinal Alfredo Ottoviani presided at the opening of the reconstructed Church of St. Dominic at Cagliari in Sardinia. The celebration was occasioned by the seventh centenary of the arrival of the Dominicans on the island.

DOMINICAN PATRON St. Antoninus has been chosen as Patron by the Twenty-first International Congress of Foundries. It is related that one day the Saint was insulted by foundry workers in the diocese of Pistoia, and that very day the workers were not able to smelt the ore. The next day the foreman of the group apologized. St. Antoninus then blessed the foundry and all went well.

CENSUS The latest census shows that there are 5661 Dominican nuns of the Second Order in 314 monasteries throughout the world. In the United States there are 436 Dominican nuns in 12 convents.

SISTERS' CHRONICLE

Dominican Sisters of the Perpetual Rosary, Milwaukee 13, Wisconsin

More than 150 students of the Milwaukee area Catholic Schools participated in the fourth annual Christmas pageant which was presented at the outdoor National Shrine of Our Lady of the Rosary of Fatima. The Shrine adjoins the Sisters' cloistered garden. This was presented under the patronage of the Most Rev. Albert G. Meyer, D.D., Archbishop of Milwaukee.

On New Years Eve, a Holy Hour was conducted in the Sisters Chapel. The purpose of the Holy Hour was fourfold: adoration and thanksgiving for the past year's benefits, reparation for the offenses to the Divine Majesty, and petition for God's graces in the New Year.

Congregation of the Most Holy Cross, Everett, Washington

Four sisters attended the Sister-Formation Workshop held at Marylhurst, Oregon, during the early part of January, 1955. Sisters in attendance were Mother M. Frances, Sister M. Jean Frances, Sister M. Josita, and Sister M. Lawrence.

The Congregation has received word from Rome of the final approbation of their Constitutions.

The hospital sisters had a 10-day workshop centering on the ethics of hospital service and on the spiritual life in general. Rev. Mark Donnelly, O.P., of Portland, Oregon, conducted the workshop.

St. Cecilia Congregation, Nashville, Tennessee

A Christmas program, featuring the speech choir and the glee club of St. Cecilia Academy, was given in the auditorium of the school on December 16. The Nativity story was re-told in a series of artistically arranged tableaux.

The Rev. Urban White, O.S.B., of St. Bernard Abbey, St. Bernard, Alabama, celebrated Mass in the St. Cecilia convent chapel each day during the Christmas holidays.

Sister Mary Anthony McAuliffe, O.P., died at St. Cecilia convent on December 27, in the 60th year of her religious profession. She celebrated the Golden Jubilee of her profession on August 4, 1945. R.I.P.

At the closing exercises of the Forty Hours Devotion, which were held in the convent chapel, January 9, 10, and 11, the Most Rev. William L. Adrian, D.D., and a large representation of the Nashville clergy were present.

Mother Joan of Arc, O.P., and Sister Vincent Marie, O.P., attended the dedication of Our Lady of Mt. Carmel Church and School in Warwick, Virginia, on January 16. The Sisters of the St. Cecilia Congregation staff of Our Lady of Mt. Carmel School, which is under the direction of the Carmelite Fathers.

Miss Marie Yerhart of Watertown, Minnesota, Miss Myrna Christine Love, of Buckroe Beach, Virginia, and Miss Margaret Sue Eckman, of Memphis, Tennessee, received the Dominican habit on March 6. Bishop Adrian presided at the ceremony of investiture.

On the feast of St. Thomas Aquinas, March 7, three novices pronounced their first vows: Sister Camille Poole, Sister Karen Geist, and Sister Raymunda Holzbach. The Rev. William E. Morgan, chaplain, presided at the ceremony of profession.

Miss Diane Hartnett, an outstanding member of the St. Cecilia Academy senior class, was elected president of the Council which conducts the *Young Moderns' Den*,

sponsored by the Nashville Public Library. The Council is composed of two students from each of the high schools in Nashville. Miss Joyce Norman, another St. Cecilia senior, is a member of the council.

Congregation of Dominican Sisters of St. Catherine of Siena, Kenosha, Wisconsin

A three-year course in Theology is being given the Sisters at the Motherhouse by the Rev. Edward Lillie, O.P. Father Lillie will also give explanations about the Divine Office which the Sisters have been reciting daily in all our Houses for several years.

The Rev. Thomas a'Kempis Reilly, O.P., of St. Peter Martyr Priory, Winona, Minn., was a guest of the Sisters for a few days before Christmas. The Rev. Martin Scannell, O.P., of Fenwick High School, Oak Park, Ill., spent a few days here during the Christmas vacation.

St. Catherine's Hospital Auxiliary is installing a \$4,000 air-conditioning unit in the hospital surgery.

A feature article in the Merced, California newspaper praised the work done at Mercy Hospital and rated it among the institutions in that city making the most progress in the past year.

Corpus Christi Monastery, Hunts Point, Bronx, New York

Sister Mary Xavier celebrated her Golden Jubilee of Religious Profession on November 1st. The Celebrant of the Jubilee Mass was her nephew, Rev. William Keller, Professor at Darlington Seminary in the Newark Diocese. The well-known Paulist, Father Gillis preached the sermon.

Sister Xavier for 40 years was chantress in the community. Thus it might not be out of place to mention some of the liturgical exercises performed by the Nuns, to which Sister devotedly lent her direction and support. They include the singing of Matins and Lauds of the Divine Office according to the Dominican Rite, on all First Class Feasts; Lauds on all Feasts of Our Blessed Mother and Second Class Feasts. The Hours of Sext, None, Vespers and Compline are sung every day. Mass, the proper as well as the ordinary, is sung several times a week.

On Thanksgiving Day, Sister Mary of the Precious Blood celebrated her Silver Jubilee of Religious Profession. Rev. Richard Burns of Ascension Church, Bronx, sang the Mass and preached the sermon.

On Dec. 4th, Miss Barbara Brault received the Habit of the Order and was given the name of Sr. Mary of the Infant Jesus.

On Dec. 10th, Sr. M. Sadoc made her Solemn Profession as a Lay-Sister.

On Jan. 6th, Miss Norma Costello received the Habit and the name she had as a Tertiary, Sister Mary Saint John.

Sister Mary Rose made her First Profession of Vows, on the Feast of the Holy Family, Jan. 9th.

On Feb. 20th, Miss Joan Sullivan received the Habit.

Congregation of the Queen of the Holy Rosary, Mission San Jose, California

On Sunday, January 2, Rev. Alfred Boeddeker, O.F.M., pastor of Saint Boniface Church in San Francisco, addressed the Sisters, in the College Auditorium,

and afforded them a special review of the Marian Pageant, "Mother of All," given in San Francisco earlier in the year.

Mother Mary Bernardine, O.P., Ex-prioress General, celebrated the sixty-fifth anniversary of her religious profession on the Feast of the Epiphany, January 6.

On Thursday and Friday evenings, January 6 and 7, a special rendition of the popular opera "Amahl and the Night Visitors" was presented in St. Boniface Parish Auditorium in San Francisco. The proceeds of the evenings' entertainment were directed to Dominican Sisters Building Fund to help defray the expenses for the new Chapel and Infirmary buildings now under construction on the Motherhouse grounds, at Mission San Jose.

The annual Mid-winter retreat was held in the Motherhouse from January 25 to February 1. Rev. Victor White, O.P., of the English Province, conducted the retreat exercises.

Twenty-one young ladies exchanged their black Postulant dresses for the white habit of the Dominican Order at a solemn ceremony held in the Motherhouse chapel on Tuesday morning, February 1. Rev. Stanley J. Reilly, pastor of St. Nicholas Church, Los Altos, California was the representative of the Most Rev. Archbishop for the occasion.

On Wednesday morning, February 2, following the Solemn High Mass for the Feast of the Purification of Our Blessed Lady, seven novices pronounced their first temporary vows. Solemn Benediction of the Blessed Sacrament concluded the ceremonies of the day, at which Rev. Stanley J. Reilly, as representative of the Archbishop, presided.

Monastery of Our Lady of the Rosary, Summit, N. J.

On October 14-15, the Very Rev. A. Tindal-Atkinson, O.P., visited the monastery and gave an informal talk to the Sisters regarding the expansion of the Order in England and South Africa.

Dominican Fathers from the provinces of St. Joseph and St. Albert, now stationed at S. Sabina, participated in the Dominican "Summit" section of the solemn procession from the Basilica of St. Mary Major to St. Peter's on October 31st.

The annual retreat for the Sisters was preached by the Rev. John A. Foley, O.P., from November 3-12.

Congregation of St. Mary of the Springs, Columbus, Ohio

The following officials were recently elected at St. Mary of the Springs: Prioress, Sister M. Robertine Moats, O.P.; Novice Mistress, Sister Charles Anne Mulligan, O.P.; Dean of Studies, Sister Thomas Aquin Kelly, O.P.; Dean of Residence, Sister Rita Mary McBride, O.P.

Sister Mary de Paul Dennis, O.P., died January 6 on the fifty-seventh anniversary of her entrance into religion. A nephew, the Rev. David Dennis, editor of *The Catholic Times*, sang her Requiem Mass. R.I.P.

Sister M. Leonarda, O.P., and Sister M. Angelita, O.P., will represent the Academy and College of St. Mary of the Springs at a meeting of the North Central Association in Chicago, March 21-25.

Sister M. Amelia, O.P., chairman of the French department at the College of St. Mary of the Springs, will address the University of Kentucky Foreign Language Conference at Lexington, Ky., on April 30. Her paper "Foreign Languages in Catholic High Schools of Ohio" will be based on a survey recently conducted by Sister Amelia.

At the December meeting of the Catholic Sociological Executive Council, at Loyola University, Chicago, Sister Thomas Albert, O.P., chairman of Sociology at Albertus Magnus College, New Haven, read a paper on courses in the field. She was subsequently named chairman of the Committee on Sociology in the Curriculum of the Catholic College.

Sister M. Francis Gabriel, O.P., vocational director, spoke on the work of the teaching Sister to the Newman Club of Ohio State University on January 16. During the following week, she addressed public high school students at St. Bernard's School, Levittown, N. Y., on the subject of religious vocations.

Sacred Heart Convent, Houston, Texas

On December 27 and 28 the Dominican Sisters of Saint Agnes Academy of Houston sponsored a Christian Family Living Conference for religious and lay teachers of the Galveston Diocese. Sister Mary Annetta McFeely, P.B.V.M., Supervisor of Studies of the Sisters of the Presentation of San Francisco, California, was present to explain the basic philosophy, purpose and use of her series of excellent books on Christian Family Living, which are now being used in many secondary schools. Other outstanding features were addresses by Dr. Phillipa Brady Stevens, Professor of Sociology of Sacred Heart Dominican College, Houston, and by Dr. A. J. Pelletieri, Professor of Psychology and Director of Reading Clinic at the University of Houston. Rev. Francis Monaghan, C.S.B., presided at the Conferences and closed the two day session with Benediction of the Most Blessed Sacrament.

On the Feast of the Annunciation twenty young ladies will receive the Habit of Saint Dominic at the Sacred Heart Novitiate and on the following day thirteen will make their profession.

The Marian year closing was marked by a presentation of the "Song of Bernadette" by Werfel.

Congregation of St. Catherine of Siena, Racine, Wisconsin

The sixteenth season for the Racine chapter of the Thomist Association opened with Holy Mass in the Convent Chapel on October 10. The lectures are given by Rev. Ralph Powell, O.P.

On November 1, the Congregation entered a new field of work by taking over the operation of St. Joseph's Hospital in Osmond, Nebraska. This is the first hospital work undertaken by the Congregation.

Rev. Charles Corcoran, O.P., conducted an afternoon of Recollection on November 14 in Queen of the Holy Rosary Chapel for Dominican Tertiaries of the Racine chapter and a chapter from Milwaukee.

During the Christmas holidays, Rev. A. N. Connolly, O.P., preached a retreat for the Sisters at the Motherhouse. A sectional retreat, held at the same time at St. Benedict the Moor Mission, Milwaukee, was given by Rev. Gerard Hesse, O.F.M.Cap.

His Excellency, the Most Rev. John V. Lesinski, O.P., exiled from China, and Rev. C. Piepenbrier, O.P., St. Gregory Seminary, Cincinnati, were guests at St. Catherine's in December. Bishop Lesinski, who was under house arrest in China four years before his banishment, is now on his way to Formosa to open up a new field of missionary work there.

Several senior Sisters of the Community have gone to their eternal reward within recent months. They include Sister M. Demetria Myer, Sister M. Anastasia Pierre, Sister M. Emmanuella Uhrmann, and Sister M. Fidelis O'Brien. R.I.P.

Sisters of St. Dominic, Caldwell, N. J.

Rev. John F. Ryan, O.P., New York City, conducted a Retreat for 130 Sisters from December 26 to January 2nd.

Mother M. Joseph, Sister M. Inez, Sister M. Flavia and Sister M. Norbert attended the forty-first annual meeting of the Association of American Colleges held in Washington, D. C., January 11 to 13. On Tuesday, January 11, Mother M. Joseph attended the meeting of the Commission on Colleges and Industry while Sister M. Inez went to the eleventh annual meeting of the American Conference of Academic Deans.

Sister M. Marguerite, Sister M. Anthony, Sister M. Joanna and Sister M. Inez participated in the Fifteenth Annual Conference on Teacher Accreditation and Certification held under the auspices of the State Department of Education at the College of Saint Elizabeth on January 17.

Sister M. Marguerite and Sister M. Inez participated in the Colloquium on College Admissions held at Arden House in Harriman, New York, under the direction of the College Entrance Examination Board from October 22 to October 27.

Sister M. Norine died on Tuesday, December 7, 1954, in the thirty-first year of her religious profession. Sister Norine taught at St. Aedan's School in Jersey City for twenty-two years and was appointed Superior and Principal in 1940. The following year she was elected to the General Council of the Community and made Assistant to the President of Caldwell College. R.I.P.

A Requiem Mass for the repose of the soul of Sister Mary Jane was offered at the Motherhouse, Jan. 7, by her nephew, Rev. William Brennan of St. Leo's, Irvington. Sister Mary Jane had been in religion for almost 40 years. R.I.P.

Sister Mary Felix died Jan. 8 at the Motherhouse where she had been stationed for the past 2½ years. She had been Principal of St. Dominic Academy for 18 years. A Requiem Mass was offered for the repose of her soul in the convent chapel, Jan. 11. Celebrant was Rev. Gerald A. Quinn, S.J., a nephew. R.I.P.

Congregation of St. Mary, New Orleans, La.

Sister Mary Louise, O.P., President, and Sister Mary Alexaidia, O.P., Dean of St. Mary's Dominican College attended the meeting of the Association of American Colleges in Washington.

On Sunday afternoon, January 16 three Dominican Missionary Sisters, Sister Marie St. Paul, Sister Jean Noel, Sister Jean René, all natives of France, and Miss Marjorie Rice, Tertiary, known as Sister Martin de Porres, a native of New York, were killed in an automobile-train accident.

These four sisters who resided in the little Convent of the Epiphany, in Grosse Tete, Louisiana, were returning home from the blessing of a wayside shrine ceremony when they met their tragic death in Slidell, Louisiana. Their remains were brought to St. Mary's Dominican Convent Chapel Tuesday, January 18 where they lay in state until the Pontifical Requiem High Mass in St. Louis Cathedral Wednesday morning, January 19. They were then taken to Grosse Tete, La., where High Masses were sung at 8:30 and 11:00 o'clock Thursday morning, January 20, 1955. Burial services took place from St. Mary Magdalen Church Abbeville, La., at 9:00 o'clock, Friday morning, January 21 with Requiem High Mass. Interment was in St. Mary's Cemetery, Abbeville, La. R.I.P.

Father Raymond L. Bruckberger, O.P., gave an eight-day retreat to the Dominican Missionary Sisters of Abbeville, La., in St. Mary's Dominican Novitiate, Rosaryville, from Jan. 26 to Feb. 2.

On March 4 and 5, Sisters Mary Alexaidia, Louise, Joanna, Joan and Philip attended the meeting of the Louisiana College Conference in Shreveport, Louisiana.

Saint Catharine of Siena Congregation, Saint Catharine, Kentucky

Sister Gregory Donnelly, professed forty-five years, died recently at Saint Elizabeth Hospital, Brighton, Massachusetts. Requiem Mass was sung at Our Lady of Mercy, Belmont, Massachusetts. Solemn Mass of Requiem was chanted in the Chapel of the Motherhouse on the day of the burial in the community cemetery. R.I.P.

At the November annual convention of the Kentucky Chapter of the I.F.C.A. two summer scholarships were awarded by lot to Saint Catharine and Holy Rosary Alumnae. These scholarships are to the Catholic University, Washington, D. C.

On the Feast of Our Lady's Presentation, ground was broken for the new Holy Rosary at Kenwood and South Side Drive. Rev. Harold Ritter, pastor of Saint Jean Vianney Church, presided at the ceremony.

On this same date His Eminence, Samuel Cardinal Stritch, dedicated Our Lady of the Wayside Church, Convent and School at Arlington Heights, Illinois.

Sister Marina, O.P., read a paper on Vocation Shortage at the November Meeting of the Catholic Teachers of Brooklyn.

Beginning November twenty-second the Rev. T. E. D. Hennessy, O.P., preached a three-day retreat to the college and high school student body.

Mother Mary Julia, Mother General and Sister Catherine Gertrude, Regent of Studies, attended the Sister Formation Conference, College and University Department, of the Southern Regional N.C.E.A. Meeting held at Nazareth College, Louisville, Nov. 27-28.

Sisters Mary Charles, Counsellor General, Catherine Gertrude and Marie Therese, College Dean, participated in the November educational sessions of the Southern Association of Colleges, Secondary and Elementary Schools, as well as in the Southern Regional N.C.E.A. discussions.

The Dominican students from Saint Rose were dinner guests of Saint Catharine on December twenty-eighth.

On February second at the end of a retreat preached by the Rev. George Holl, O.P., the following sisters pronounced first vows: Sisters Maria Francesca, Rose Joseph, Helen Joseph, David Marie and Rose Nicholas.

Rev. Mother Mary Julia has acceded to the request of His Excellency, the Most Rev. J. A. Floersch, D.D., to staff Immaculate Heart of Mary School, Louisville. The sisters opened classes in February.

The golden jubilee of religious profession was commemorated by Sisters Germaine Donovan, Mary Sadoc Wimsatt, Monica Woods, Hildegard Hart and Sabina Filiatreau on the Feast of Saint Thomas Aquinas.

Holy Cross Congregation, Amityville, N. Y.

Several science teachers of the Congregation attended the Conference of the Catholic Science Council of the Diocese of New York on November 11. On the same day a large group of Sisters attended the Ninth Regional Meeting of the C.B.E.A.

For the first time a Diocesan Institute was inaugurated on the island of Puerto Rico, a mission field in which the Sisters of the Congregation labor. In October, 1954 in Santurce, Sisters Angela Loretta and Francis Xavier directed sectional meetings, and Sisters Margaret Miriam, Maria Joseph and Geraldine acted in the same capacity at the Institute of English, the following month.

The Congregation has announced that Molloy Catholic College for Women,

Rockville Center, N. Y., will begin its first under-graduate class in the fall term of 1955.

Sister M. Jeanette, O.P., pharmacist at Mary Immaculate Hospital was recently appointed a member of the National Committee for the Columbia University Bicentennial and the 125th Anniversary of the College of Pharmacy. She was also made a member of the Advisory Committee on National Hospital Formulary Service by the American Society of Hospital Pharmacists.

Sister Arcadia, O.P., physiotherapist at Mary Immaculate Hospital was awarded a Merit Award for outstanding work in treating arthritic patients.

In December, Rev. Joseph J. Hill, C.M., addressed the Blessed Francis Capillas Mission Unit of the Novitiate on his experiences in China. During January, Very Rev. Msgr. James W. Asip, Associate Director of the Propagation of the Faith spoke to the Unit on Foreign and Home Missions.

Three lay retreats were given at Our Lady of Prouille Retreat House, Amityville, during January and February. The retreat masters were Rev. Daniel Casey, O.P., Rev. Edward Parrent, S.P.M., and Rev. Thomas Curry, O.M.I.

During the Inter-term Recess Week from February 6 to 12, two winter retreats for Sisters were held at Queen of the Rosary Mother House Amityville and at St. Joseph Convent, Saint Josephs, Sullivan County, N. Y., respectively. The retreat masters were Rev. John Foley, O.P., who preached the retreat at the Mother House and Rev. John J. Sullivan, O.P., who gave the conferences at Saint Josephs.

Sisters Jean Elizabeth, Devota, Esperanza and de Chantal died recently. R.I.P.

Marywood, East Grand Rapids 3, Michigan

On September 29, 1954, His Excellency, the Most Rev. Allen J. Babcock, D.D., laid the cornerstone of the new Administration Building on Aquinas College Campus. Later that same day he laid the cornerstone and blessed the finished new wing of the Motherhouse, Marywood. This addition houses the Novitiate, the Postulate, and the recreation rooms of the aspirants. It also includes the offices of the Mother General and her Council, the refectory and community room, guest rooms, parlors, and private sleeping rooms for fifty professed Sisters. Vacancies left in the main building have supplied a new cafeteria, class rooms, recreation rooms, and a new home economics department for the Academy.

On December 8, the Dominican Sisters entertained the Sisters of the city and nearby missions during the open-house of the new addition.

On November 10 and February 2, meetings of the Michigan Colleges Foundation at the Detroit Athletic Club, were attended by Sister M. Aline, O.P., Supervisor of Schools, and Sister M. Mildred, O.P., Dean of Aquinas College; also on November 10, at the University of Detroit, a meeting to discuss the proposed Michigan Certificate Code. These Sisters also attended the Conference of American Colleges and Universities and the meeting of Academic Deans in Washington, D. C., January 11-14.

Mother M. Eveline, O.P., and Sister M. Aline, O.P., attended the Marian Convocations at Catholic University, November 15.

Mother Mary Victor, O.P., and Sister M. Cecile, attended the Regional Sisters Formation Conference in St. Louis, Missouri on January 8-9.

Sister Mary Anita Tilmann, O.P., died on November 17, 1954. R.I.P.

Monastery of Our Lady of Grace, North Guilford, Conn.

Rev. John B. Mulgrew, O.P., Professor of Theology at the Cistercian Abbey

of St. Joseph, Spencer, Mass., spent the Christmas holidays at the Monastery and celebrated the three Christmas Masses.

On Jan. 15, the Most Rev. Henry J. O'Brien, D.D., Archbishop of Hartford, presided at ceremonies of temporary and solemn profession. Sr. Margaret Mary of the Infant Jesus, O.P., made temporary profession and Sr. Mary Martina of the Immaculate Heart, O.P., and Sr. Mary Florence of St. Joseph, O.P., made solemn profession. Rev. John B. Mulgrew, O.P., celebrated the High Mass. The Rev. W. A. Robbins, O.M.I., former Provincial of the Oblates of Mary Immaculate and now head of the Mission Band of the First American Province, delivered the sermon. Rev. Michael Sullivan, Pastor of St. George's, Guilford, and Rev. Donald O'Leary of St. Rita's Hamden, were deacons of honor to the Archbishop. The Very Rev. Msgr. James P. Kirwan assisted Archbishop O'Brien. Rev. Reginald Craven, O.P., Chaplain, was Master of Ceremonies.

The Dominican Sisters of the Sick Poor, Mariandale, Ossining, New York

The life of the foundress of the Dominican Sisters of the Sick Poor was the subject of a television play on Dumont's *Lamp Unto My Feet*, a public service feature of the network. The script for the play was written by John McGiver, a former student at the Catholic University Drama department. Mother Rose Xavier, present Mother General of the Community appeared on the same program.

An article on the life of Mother Mary Walsh written by Sister Mary Teresita, was recently published in the Review for Religious.

A number of Sisters have been guest speakers to student and adult groups in Ohio, Michigan and Minnesota in the past two months.

The New York Dominicanettes will celebrate their eighth birthday on February 6. Father Joseph Kowalsky of New York will give the Holy Hour marking the anniversary. The postulants will be hostesses to the girls the same afternoon and present a panel discussion on their reaction to religious life. A number of postulants are former Dominicanettes.

Five Sisters attended an Institute on Home Nursing conducted by the Westchester Council of Social Agencies in Rye, N. Y.

Congregation of the Immaculate Conception, Great Bend, Kansas

The Congregation of the Immaculate Conception rejoices over the reception of the *Decretum Laudis*. It is significant that the decree bears the date of November 15, the feast of Saint Albert the Great, since the Motherhouse is in Saint Albert's Province and since the "spiritual grandmother" is Holy Cross Convent at Ratisbon, which dates back to the days of Saint Albert. His Excellency, the Most Rev. John B. Franz, D.D., Bishop of the Dodge City Diocese, was very helpful in our securing this grant during the Marian Year. The Community is also indebted to the Very Rev. Timothy M. Sparks, O.P., for his encouragement and aid in obtaining this Decree.

Congregataion of the Most Holy Rosary, St. Clara Convent, Sinsinawa, Wisconsin

During the past quarter the following members of our community have died: Sisters Mary Kieran McElroy, Lambertine Cook, Edith Devlin, Eunice Joy, and Bernard Bach. R.I.P.

Over one hundred young women interested in religious life followed the exer-

cises of a day of recollection at the motherhouse, November 28, conducted by Rev. John J. T. Bonée, O.P.

On December 4, Rev. Richard T. A. Murphy, O.P., conducted a day of recollection for the novices and postulants.

Forty Hours' Devotion, held traditionally on December 6-8, appropriately coincided with the closing of the Marian Year. Joseph A. Nadeau, O.P., of St. Rose Priory, Dubuque, gave the evening sermons.

"The Root of Jesse," an original ensemble of scriptural texts in narration and dialogue, supported by speech choir, choral numbers, and interpretative dances, again told the timeless Christmas story as presented by the pupils on December 18.

The annual faculty dinner for the Academy pupils, December 20, was made memorable by the community's having as guests, Congressman Gardner R. Withrow and Mrs. Withrow.

The Most Rev. John P. Treacy, S.T.D., Bishop of LaCrosse, was a guest during November. He returned on December 14 to attend the funeral of Sister Mary Eunice Joy.

On January 6, the traditional Epiphany-card and drawing was conducted by Very Rev. J. B. Connolly, O.P., for the professed Sisters; by Rev. R. B. Mulvey, O.P., for the novitiate.

On January 24, Rev. Edward W. Conley, O.P., of Fenwick High School, Oak Park, conducted a day of recollection for the Academy pupils, and on the evening of the same day he opened the mid-year novitiate retreat. At its close on February 2 ceremonies of reception were held for three postulants. Two novices were admitted to first profession. The Very Rev. Edward L. Hughes, O.P., Provincial, officiated and preached. He was assisted by Father Connolly, Chaplain.

Convent of Our Lady of the Sacred Heart, Springfield, Illinois

On November 28, 29, and 30, Sisters M. Rita Rose, O.P., M. Vera, O.P., M. Veronica, O.P., and M. Paulus, O.P., attended the Midwest Workshop on Improvement of Patient Care for Small Hospitals, conducted by the Catholic Hospital Association of the United States and Canada, in St. Louis. Sister M. Rita Rose, O.P., administrator of Rogers Memorial Hospital, Rogers, Arkansas, acted as chairman on a panel concerning *Setting the Pattern for Good Patient Care*.

The Rev. M. E. Cuddy, O.P., St. Pius Priory, Chicago, Illinois, preached the ten day retreat in preparation for the ceremonies of religious reception and profession.

Ten postulants received the holy habit on January 3. On January 4, ten novices pronounced their first vows, and thirteen sisters pronounced their perpetual vows. His Excellency, the Most Reverend William A. O'Connor presided on both occasions. Five sisters marked the silver jubilee of their religious profession on January 2. Among those present for the ceremonies on January 3 were the Very Reverend E. L. Hughes O.P., Provincial of St. Albert's Province, Rev. G. T. Kinsella, O.P., Lagos, Nigeria, B. W. A., and Rev. M. E. Cuddy, O.P.

Mother M. Imelda, O.P., and Sister Mary Henry, O.P., Mistress of Novices, attended the Midwest Regional Meeting of the Sister-Formation Conference, N.C.E.A., in St. Louis, January 7 and 8.

Sister Vincent Marie, O.P., Bursar General, and Sister M. Rita Rose, O.P., Rogers, Arkansas, attended the conference for Treasurers and Accountants, sponsored by the Catholic Hospital Association, in St. Louis, January 17, 18, and 19.

Sister M. de Chantal, O.P., died suddenly at the motherhouse on December 9. R.I.P.

